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THE

SVETASVATARA UPANISAD

TRANSLATED BY

SIDDHESVAR VARMA SHASTRI, M.A.

PROFESSOR OF SANSKRIT, PRINCE OF WALES' COLLEGE,
JAMMU.

PUBLISHED BY

SUDHÎNDRA NÂTHA VASU

FROM THE PÂṆINI OFFICE, BHUVANEŚWARÎ ÂŚRAMA, BAHÂDURGANJ

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INTRODUCTION.

The Upaniṣads are a class of Sanskrit writings which meet the highest spiritual needs of man Nearly every civilized country in the world may be proud of her spiritual seers and spiritual literature, but the unfathomable depths of spirituality were never so profoundly sounded, and the mystical truths of the soul so highly elaborated, as by the authors of the Upaniṣads The message of self-realization and spiritual edification which they convey to mankind is perhaps more needed in the present age of weary and heart-burning strife for hollow things than in many former periods of human history Let the reader open the pages of the Upaniṣads, not merely to feed his scholarly curiosity, but to receive *life* in the truest sense of the term.

The Upaniṣads :— (*a*) Their position as spiritual writings.

The fundamental theme of the Upaniṣads is plain and simple. The Spirit (Âtman) is the sole reality The world of phenomena has only a borrowed existence—derived from the Âtman, the Reality of realities (**सत्यस्य सत्यम्**). It is by the light of this Âtman that all phenomena in the Universe, the sun, the moon, the stars, and so forth, shine as well as appear (Śvetâśvatara VI. 14), and to this Âtman every object owes its existence, appearance, and attraction (Śve IV. 10) Eternal happiness is only theirs who see this Supreme Reality, the Spirit (Śve. VI. 12). They are childish fools, however, who pursue external objects of desire, and so are ensnared in the vast net of death (**पराचः कामाननुयन्ति बालाः, तेमृत्योर्यन्ति विततस्य पाशम्**) In short, the true Heaven of man's aspirations is within, not without, and that Heaven is the Spirit (Âtman)

(*b*) Their fundamental theme.

The word "Upaniṣad," according to Śaṅkara, is derived from the root *sad* with the prefixes *upa* and *ni* Now the root *sad* has three meanings—(1) to destroy, (2) to lead or go, (3) to remove. All the three meanings are implied by the word Upaniṣad, as it destroys ignorance, leads to the Supreme Brahman, and thus removes all evils.

The word "Upaniṣad"

उपनिषदित्युपनिपूर्वस्य सदेर्विशरणगत्यवसादनार्थस्य रूपमाचक्षते । अविद्यादेर्विशरणाद्विनाशात् परब्रह्म गमयितृत्वात्, गर्भाद्यु पद्मवावसादयितृत्वात्, उपनिषत् समाख्यया ब्रह्मविद्योपनिषदुच्यते ॥

The above derivation shows a very clever and bold etymology characteristic of a great scholar like Śaṅkara, though it does not bring

to light the significance of the word as it is historically implied by the Upanisads themselves. There is another derivation of the word which is probably more consistent with historical facts. The root *sad* with the prefixes *upa* and *ni* also means " to sit by," whence the word Upanishad may imply " sitting, or session." This significance of the word suggests the method of imparting spiritual instruction during the Period of the Upaniṣhads. It has been noticed that this mystical culture was imparted in forests (*cf.* the Âranyakas) to the disciple (अन्तेवासिन्) lit., one dwelling near) who sat in solitude by the side of his teacher for spiritual instruction. The word Upanisad, as Dr. Deussen has shown, is often explained by the word Rahasya (secret) and this " Secret doctrine " " supremely confidential in the Vedânta " (Śve. VI. 22) was not to be imparted to every chance visitor, not to one who was neither a son nor a disciple, and not to one who did not possess a tranquil mind (Śve VI. 22). Thus the method of teaching the Upanisad Doctrine was essentially confidential. The word Upaniṣad occurs twice in the Śvetâśvatara Upaniṣad ; firstly, in I 16, where Brahman is said to be " supremely mysterious" (तद्ब्रह्मोपनिषत्परम्), and 2ndly, in V. 6, where the Supreme Being is said to be hidden in the " confidential " Upaniṣads of the Vedas (तद्वेदगुह्योपनिषत्सुगूढम्). Both these texts confirm the view that the word Upaniṣad originally meant " confidential session," as Max Müller names it, and that subsequently the name Upaniṣad was also bestowed upon the *knowledge* which was the result of confidential sessions, as described above. The word Upaniṣad, then means the Science of Spirituality (ब्रह्मविद्या) which the sages originally imparted to their disciples in confidential sessions.

The Śvetâśvatara Upaniṣad.

The Śvetâśvatara is a short Upanisad of six chapters and belongs to the Black Yajur-Veda. The title of the book means the Upanisad propounded by Śvetâśvatara. The word Śvetâśvatara literally means one whose organs of sense are very pure(श्वेत = pure ; अश्व = an organ of sense; (श्वेता अवदाता अश्वा इन्द्रियाणि यस्य स श्वेताश्वः । अतिशयेन श्वेताश्वः श्वेताश्वतरः) and is evidently the name of a sage. The only reference to the author in this book is in Śve (VI. 21) where it is stated that, 'Śvetâśvatara," having known Brahman, by the power of his penance and by the grace of God, expounded it to the Sannyâsins called the Paramahamsas."

Its distinctive features.

It may be admitted that among the Upaniṣads the Svetâsvatara does not occupy such a lofty position as the Brihad-âranyaka and the Chhândogya, but none the less it is one of the most popular Upanisads What then, are

its distinctive features? It the first place, as Dr. Deussen aptly remarks, the Śvetâśvatara Upaniṣad is "a monument of Theism," as we shall presently elucidate. And secondly, not only its method of handling the abstruse problems of Spiritual Philosophy is plain and direct, but it also ministers to the spiritual needs of the ordinary man with a realistic and hence truly sympathetic and fruitful insight, as we shall presently show.

The period to which it belongs.

Several scholars of eminence have divided the Age of the Upaniṣads into four Periods; to the first period belong the prose Upaṇṣads like the Bṛihadâranyaka and the Chhândogya, and to the second Period belong the metrical Upanisads like the Kaṭha and the Śvetâśvatara. The Śvetâśvatara is certainly later than the prose. Upaniṣads mentioned above, because (1) its style is far more direct, simpler, (*cf.* Śve. VI. 7-9) and more modern than that of the Chhândogya. The style of the latter and its associates is often cumbrous, much more archaic, and frequently very allegorical, thus bearing the influence of the style employed in the Age of the Brâhmaṇas. Secondly, the treatment of various subjects in the Śvetâśvatara is direct and simple, and the mediocre reader is spared the trouble of studying the allegorical and philosophical interpretations of ritualism and mystical readings of natural phenomena which confront him in the larger Upaniṣads and which may prove as barriers to the comprehension of fundamental conceptions. In fact the Śvetâśvatara Upaniṣad may be called a short Manual of Upanisad Doctrine for the beginner. Moreover, the metrical style, and simple, eloquent, and beautiful poetry (*cf.* I. 15, II. 8, II 17, VI 14) of this book stirringly appeal to the spiritual needs of the average seeker, and hence its wide popularity.

The main Divisions of its subject-matter.

In order to facilitate the thorough comprehension of the general as well as the distinctive features of the Śvetâśvatara Upaniṣad, let us indicate the main divisions of the subject-matter which it treats of :—

I. The fundamental theme of the Upaniṣads—the Reality of the Spirit (*Âtman*).

II. The nature of Brahman, Essential as well as Relative.

III. The nature of the individual soul (jîva).

IV. The means and methods of attaining spiritual enlightenment (jñana)

I. The fundamental theme.

We have already quoted Śve. VI. 14 and Śve. IV. 10 to show that this book forcibly teaches the sole reality of the Âtman Similarly Śve I. 9 after speaking of the three entities, Mâyâ, the individual soul, and the Supreme

Spirit, says that the knowledge of the three means the knowledge of Brahman. (त्रयं यदा विन्दते ब्रह्ममेतत्). This verse indicates, as our commentaries explain, that the underlying Reality of all these manifold entities is Brahman, the Supreme Being, and that they borrow and derive their existence from Him. Similarly I. 12. In Śve III 15 the basic Reality of the Past, the Present, and the Future is said to be the Supreme all-pervading Spirit (पुरुष एवेदं सर्वं यद्भूतं यच्च भव्यम्)

II. The nature of Brahman, essential, as well as relative.

Most of the misunderstanding and unfortunately bitter controversy on the Vedânta Philosophy is due to inadequate comprehension of the distinction between the Essential and the Relative Aspects of Brahman. Let us consider these aspects carefully before we handle the details thereof in the Śvetâśvatara Upaniṣad.

In the early pages of his great commentary on the Vedânta Sûtras, Śaṅkara cites the example of a person, say Devadatta, bearing different relationship to different persons. Thus Devadatta may be the father of X, the husband of Y, the brother of Z, the son-in-law of W, and so forth, and hence when considered from various standpoints he is father, husband, brother, and son-in-law at the same time. It should be noted, however, that this relationship is conditional; for Devadatta cannot be called a father if he has no son; this relationship, then, depends upon external personalities or entities. What, then, is Devadatta? He is not essentially a father, teacher, brother, etc, because his teachership, etc., are hypothetical, cannot be considered independently, apart from the idea of a pupil, etc Devadatta, however, *as such*, is not a mere bundle of relations, but has an individuality of his own. Nor does it indicate, on the other hand, that the various relationships that he bears to others are baselessly imaginary, the fact is that his essential individuality is far more important than, and over and above, his relative and contingent attributes.

The nature of Brahman also may be considered in the light of this example. In various relations to the Universe, Brahman is often called Creator, Preserver, Providence, Judge, Destroyer, etc. These attributes, however, are contingent, and not independent or essential; for the idea of a Creator involves and depends upon the idea of creation; the conception of a judge presupposes the existence of the parties or persons to be judged, and so on If these were the *only* attributes of Brahman, He would be a mere bundle of relations, with no essential attributes of his own. Many philosophers and theologians teach only the Relative attributes of Brahman They cannot conceive of the Supreme Being apart

from or over and above the universe; they make Him exactly coincident with the Universe It is these low conceptions which have led philosophers like Hegel to state that the Infinite without the finite amounts to zero The distinctive glory of the Upanisads is that they have most searchingly realized and forcibly taught the absolute and essential aspects of Brahman They strongly teach us that to make the Deity coincident with the universe is to dethrone Him from His transcendental and independent position. Not that they have in any way denied the existence of His relative attributes; they have eloquently preached even these, as we presently show; but they, especially the larger Upaniṣads, have much more emphasized the essential and the Absolute, because the latter are likely to be missed by the mediocre mind, and because exclusive attention to the Relative may lead to atheism.

Let us now consider the bearing of this discussion on the Śvetâśvatara Upaniṣad We have called the Śvetâśvatara Upaniṣad a short Manual of Upanisad Doctrine for the beginner The reader should not think, however, that it is a mere summary of the Upaniṣads, like so many "Abstracts" of History that are sold in the market at the present day. It has a distinct message of its own to convey to the ordinary mind struggling for spiritual progress. We have already pointed out that Dr. Deussen calls this Upaniṣad "a monument of theism," and justly so. Theism is belief in *One Personal God*, as the Creator, Judge, Preserver, etc, of the universe, in a word "the Relative Brahman" as explained above. In this Upaniṣad the Relative aspect of Brahman has been greatly emphasized and glorified, while there is also a considerable number of prayers addressed to Him Now, considering the fairly large number of prayers here addressed to Personal God, Dr. Deussen in his "Philosophy of the Upaniṣad" (p. 78) remarks that the Śvetâśvatara contains "a theism that has wandered far" from the original Upanisad doctrine He holds that the fundamental object of the Upaniṣads is to grasp and teach the Real, Essential, Absolute, Unqualified Brahman, and that theism and prayers to a Personal God are opposed to the basic principles of spirituality propounded by the Upaniṣads. Now, with all deference to this great scholar, we urge that the difference, certainly noticeable here, lies not in the doctrine but in the emphasis. The older Upaniṣads frequently describe the highest stage of mystical realization which, as an English poet says, "is above the infirmities and imperfections of prayer," in which prayer is unnecessary and superfluous, in which the universe is sunk in God (ईशावास्यमिदंसर्वम् Îśa I. 1), in which the difference between the subject and the object, the knower and the known, is nullified, and in which the world of relations

seems to dwindle into nothingness before the Absolute. But is there no help for those who, inspite of sincere and weary struggle for spiritual progress, are unable to attain spiritual enlightenment? The Śvetâśvatara Upaniṣad, which we may call the gospel of grace, comes to them with the message of prayer to the One Personal God. Realizing that the ordinary mind is yet unable to penetrate beyond the Relative Brahman, it brings to light the deep experience of the sages in the subject of prayer, and emphasizes the grace of God as the most important means to that spiritual enlightenment, as we will presently show.

Let us now descend to particulars It is well known that the Upanisads speak of the Essential Brahman—*i.e.*, Brahman as he is—as being only negatively knowable, as embodied in the famous formula, *neti, neti* (नेति, नेति) The so-called positive attributes, sat (being) chit (consciousness) and Ânanda (bliss), are only the denial of empirical being, empirical thought, and empirical pleasure, as Dr. Deussen has ably shown. Several passages from the Śvetâśvatara on this point may be quoted. In III. 14 the Supreme Being is figuratively spoken of as rising above the Universe by the measure of a span. This passage indicates, as we have shown above, that the Essential Brahman is not coincident with the universe, but is over and above it. In III. 20 the Supreme Being is called the minutest of the minute and the vastest of the vast, indicating that Brahman is beyond space. V. 1 speaks of Brahman as the imperishable—thus suggesting his freedom from change and (as Dr. Deussen infers) from all becoming and causality. V. 13 calls him without beginning and without end, thus He is above time. Similarly, VI. 2 calls him "the Creator of Time or Death" (कालकारि). VI. 5 speaks of Him as beyond the three times (परस्त्रिकालात्) and without parts (अङ्गः) which suggests that He is above both time and space, because both of these are divisible; VI. 6 refers to Him as beyond the body, time and form; VI. 11 gives Him the epithets "Spectator, knower, free, and without qualities", VI. 14 (already quoted) describing his pure and basic consciousness says that by His light every thing shines; and to crown all, VI. 19 describes Him negatively,—without parts, without action, without faults, without ignorance or misery.

1. The Essential Brahman.

Thus, though the nature of the Essential Brahman was profoundly realized by the authors of the Upaniṣads, it could be described only negatively. It was easier to describe Him in relation to the universe and its phenomena. The Śvetâśvatara

2. The Relative Brahman.

Upaniṣad describes the phenomenal aspects of the Supreme Being in various ways —

(a) As embodied in phenomena.

(*a*) The whole universe, compared to a wheel (I. 4), or to a river (I. 5) with all its phenomena, is a form of the Supreme Being (**विश्वरूप** I 9) He has assumed the forms of fire, the sun, air, the moon, Brahmâ, man, bird, the seasons and the oceans. (IV. 2-4), and has innumerable heads, innumerable eyes, and innumerable feet (III. 14).

(b) His Unity.

He is *one* God hidden in all creature (VI II); He is the *one* Controller of numerous individual souls (VI. 12); He being *one* governs all the worlds with His ruling powers, who alone is *one* at the time of creation and destruction (III. 1); who is *one* and does not stand for a second, *i.e*, has no rival (III. 2).

(c) His Omnipresence.

He is immanent in all persons and in all directions (II 16); He is present in fire, in waters, in herbs, in the whole universe (II. 17); He pervades everywhere (**सर्वव्यापी** VI. 11).

(d) As Creator and Destroyer.

He creates many colours (or classes) in the beginning (IV. 1); the Lord of Creation brings into being the Vedas, the past, the future, and the whole universe (IV 9); this God transforms every cause into various shapes (V 3); knowing Him, the one Creator of the universe, (man) attains the highest peace (IV. 13). He dissolves (the universe) in the end (V. 1); this God withdraws every cause to the ground of his Mâyâ.

(e) As Providence and Preserver.

He creates with a purpose in His mind (IV. 1); He is the Protector of the universe (IV 15); He brings to maturity the actions of the soul, and "guides all, apportioning to each his peculiar gifts" (V. 5).

(f) As Ruler

He, as one, governs all those causes, time etc, (I. 3); He is the Controller of the whole world (III. 18); He rules over the bipeds and the quadrupeds (IV. 13); He is the Supreme Ruler of Rulers (VI. 7); He is the overseer of actions (VI. 11).

(g) His benevolence.

His form is not terrible, but promotes good (III. 5); He is the Friend and Refuge of all (III. 17); He is the giver of desired objects (IV 11); His face is benevolent (IV. 21).

The Gospel of grace.

This attribute of the Supreme Being introduces us to one of the most remarkable features of the Śvetâśvatara Upaniṣad. The sages realized that the path of spiritual progress is "harder than the sharp edge of a razor," and they have revealed a most valuable fact of deep spiritual experience—the fact that the grace of God is the surest and the best instrument of spiritual enlightenment. And no Upanisad has emphasized this point so much as the Śvetâśvatara Upanisad, which, therefore, may be designated "The Gospel of grace." Thus, man, when favoured by God, attains freedom from death (Śve I. 6); God is the root-cause (*i e*, the chief helper in the attainment) of spiritual knowledge and asceticism (I. 16), self-control depends upon the grace of the Creator (II. 2); He is the Encourager of the heart for the attainment of spiritual blessedness (III. 12), one sees the Supreme Spirit by the grace of the Creator (III 20), He is the Bringer of righteousness and the Remover of sins (VI. 6), and Śvetâśvatara, the author of this Upaniṣad, realized Brahman by the power of his penance, and by the *grace of God* (VI. 21)

A monument of Theism.

The reader will now fully appreciate the significance of Dr. Deussen's remark that the Śvetâśvatara Upanisad is a "monument of theism," and it is confirmed by the considerable number of theistic prayers met with in this book Let us quote a few of them as specimens. "May that God, who creates and destroys (the universe) endow us with good wisdom" (IV 1) "One afraid (of the miseries of the world) resorts to Thee O God! save me always by Thy benevolent face" (IV. 21). "O God! Reveal thyself in that benevolent and righteousness—promoting form of thine" (III. 5) "May we know that Supreme Ruler of Rulers, the Supreme God of gods" (VI. 7) "Being desirous of salvation, I resort to the shelter of that God who creates Brahmâ, and who is the light (or with another reading,—'the grace' (प्रसाद) of the soul and the intellect" (VI 18). The concluding verse (VI. 23) of the Śvetâśvatara Upaniṣad is also very significant on this point. "The [illegible] truths are revealed to him who has supreme devotion to God" Moreover we have already pointed out that theism implies belief in One Personal God. The modern Sanskrit word for the Supreme Personal God is Îśvara; now it is a significant fact that the words Îśa, Îśâna, and Îśvara, occur in several verses (III. 12, III. 13, III 15, III 17, VI 16) of the Śvetâśvatara Upaniṣad. These frequent words bear testimony to the prevailing theistic tendency of the book.

III. The individual soul (jîva).

The conception of the individual soul given in the Śvetâśvatara Upaniṣad is perfectly consistent with the doctrine of theism. For the idea of a Personal God as an

object of worship naturally involves the distinct existence of a worshipper, the soul. In Śve. IV., 6 7 God and the soul have been compared to two beautiful-winged birds occupying the same tree, the one (*i.e.*, the soul) tasting the fruit thereof, while the other simply gazes down When, worshipping God, the soul sees Him, its grief departs. The distinction is further particularized in I 8, where the soul is said to be protected by God, and in I. 9 which states that the individual soul possesses limited knowledge, while the Supreme Soul is Omniscient.

1 As distinct from God

The nature of the individual soul has been further described in a considerable portion of the fifth chapter. The soul is a doer of actions for the sake of fruit and enjoys the fruit of that action which it performs (V 7).

2. As an agent and enjoyer

It is very subtle, and has been compared to the ten thousandth portion of the edge of a hair. Although so subtle, it has vast capacities for infinity (V. 9)

3. Its subtlety and capacity for infinity

After death it has to travel, in accordance with its merits either of the three paths (V. 7), the path of the gods (acquired by higher knowledge), the path of the fathers (acquired by merely good deeds) and the lower path, which evil-doers are made to travel. It is also subject to transmigration, and acquires various bodily forms in accordance with the nature and degree of its desires, associations, etc. (V. 11). It is released from all these bonds, however, by knowing the Creator (V. 13).

4 Its future life.

We have already remarked in the early portion of this introduction that the Śvetâśvatara Upaniṣad ministers to the spiritual needs of ordinary man with a sympathetic and realistic insight Unlike Wordsworth's Skylark, it is not confined to "the privacy of golden light" it is not exclusively transcendental; it realizes the frailties and difficulties of the ordinary man, ever-struggling and yet repeatedly beaten in the battle of life. It, therefore, without departing from its fundamental doctrine, descends to meet the seeker on his own ground, and gives him short, beautifully simple, and practical hints on the methods of spiritual enlightenment and emancipation. Freedom from Death and other Evils of life depends only upon the knowledge of the Supreme Being: there is no other path to salvation (III. 8). This spiritual enlightenment being the only means to emancipation, a further question arises, what are the

IV Means of emancipation and enlightenment.

methods of attaining this spiritual enlightenment which is the exclusive condition of real freedom?

Divine grace.

We need not now repeat in greater detail that the Śvetâśvatara Upanisad considers the grace of God to be the most potent and infallible factor of spiritual enlightenment. It should be noted, however, that Divine grace is not subject to the whims of an unprincipled, capricious aristocrat, and so does not descend upon man in a haphazard way, but is regulated by definite, divine laws, which are indispensably associated with human effort. Here comes the need of Yoga, the glorious speciality of our sages. Thus Śve. VI. 13 says that the Supreme Being can be known through self-examination and Yoga. Just as modern Psychology describes mental states in terms of brain conditions, so Śve. II. 6 describes the state of a perfectly enlightened mind in terms of co-ordinate physical conditions In ordinary persons a peculiar physical energy, which is the co-ordinate of (latent) spiritual energy, is latently stored in a central portion of the body called the *muladhâra* In the perfect Yogi this energy is discharged from its centre, passes through the *susumna* canal (which is closed in ordinary persons) and reaches the *brahmarandhra*, a portion of the head, the innervation of which is the culminating co-ordinate concomitant of the highest spiritual vision. In I. 4 the untraceable motives and various other phenomena *e. g.*, the 28 kinds of infirmity, eight kinds of contentment etc., of the human mind have been most minutely and elaborately analysed with remarkable subtlety and ingenuity The details of Yoga and its methods are given in Śve. II 8-15, which prescribe pure and quiet ground, erect and easy sitting posture, the suppression of the breath, and meditation on the syllable Om

Yoga

Moral equipment.

In addition to these regular practices, the candidate for spiritual enlightenment is required to be equipped with a high type of morality, self-control, righteousness, and a peaceful mind (II. 1, 2, I. 15, VI 22)

Connection with the Yoga and the Sâṅkhya

Some scholars of eminence (*e g.*, Prof. Mac Donnel) are of opinion that the Śvetâśvatara Upaniṣad is an attempt to reconcile the Vedânta Philosophy with the Yoga and the Sâṅkhya systems. Its connection with the Yoga is clearly evident from what has been said above about Yoga, and from the fact, also pointed out, that the Îśvara or Personal God of the yoga philosophy is frequently mentioned or indicated by several passages of the Śvetâśvatara Upanisad. The connection with the Sâṅkhya, however, is more doubtful, and has been strongly

challenged by Śaṅkara and several other scholars of the Vedânta. Thus the advocate of the Sâṅkhya refers to Śve. VI. 13, where the Supreme Being is said to be knowable by Sâṅkhya and Yoga (सांख्ययोगाधिगम्य) while it has been argued in reply by the Vedantists that the word Sâṅkhya here means self-examination, and the mere mention of a word which conveyed a different sense subsequently is no sufficient indication that the book is attached to the Sâṅkhya system. Again, the word Kapila occurs in Śve V. 2, and it has been surmised that here is a reference to Kapila, the founder of the Sâṅkhya system. It has been ably shown by Śaṅkara, however, that Kapila here means brown or gold-coloured, and refers to Hiranyagarbha; the word "*tam*" "(that)" in this verse, and the words following refer to exactly similar words in IV 12, which evidently refers to Hiraṇyagarbha. The connection with the Sâṅkhya, however, is less doubtful in IV. 5, where a she-goat (referring to Mâyâ or Prakṛiti) of three colours, corresponding with the three *gunas* of the Sâṅkhya Philosophy, has been mentioned. But it has been again forcibly urged by Śaṅkara that the three colours here refer to fire, water and earth, the original three elements of the Upaniṣads. Moreover, the Prakṛiti of the developed system of the Sâṅkhya Philosophy is independent, while Śve. I. 3 speaking of Mâyâ as "God's own power" and IV. 10 describing God as the Lord of Mâyâ clearly indicate that the Prakṛiti mentioned in IV. 10 is an entity dependent upon the Supreme Being and is thus essentially different from the independent Prakṛiti of the developed system of the Sâṅkhya Philosophy.

We close the introduction to this Gospel of grace, "this monument of theism" with the fervent prayer that the Almighty Spirit, the "Encourager of the human heart," may enable all of us to live out and glorify ancient Hindu Theism in its pristine and dignified majesty.

SIDDHESHWAR VARMA.

July 1916.

श्वेताश्वतर उपनिषद्

SVETASVATARA UPANISAD.

Peace Chant

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

Om. That is Full, this is full, from that Full, this full emanates. Taking away this full from that Full, the Full still remains behind, Om Peace, Peace, Peace

ॐ भद्रं कर्णेभिः शृणुयाम देवाः ॥ भद्रं पश्येमाक्षभिर्यजत्राः ॥ स्थिरैरङ्गैस्तुष्टुवाꣳसस्तनूभिः ॥ व्यशेम देवहितं यदायुः ॥

Om. O Devas of senses ! May we (live long to) listen with our ears what is pleasant, and to see with our eyes what is beautiful. O Holy Ones ! may we with firm limbs and bodies strong, extolling you always, attain the full term of our God-ordained life.
—(Rig. Veda, I. 89. 8.)

ॐ सह नाववतु । सह नौ भुनक्तु । सह वीर्यं करवावहै । तेजस्विनावधीतमस्तु मा विद्विषावहै ॥ ओम् शान्तिः शान्तिः शान्तिः ॥

Om ! May He protect us both (teacher and pupil). May He cause us both to enjoy the bliss of Mukti. May we both exert together to find out the true meaning of the scriptures. May our studies be fruitful. May we never quarrel with each other ! Om ! Peace ! Peace ! Peace !

CHAPTER I.

MANTRA I 1.

ॐ ब्रह्मवादिनो वदन्ति ॥

किं कारणं ब्रह्म कुतः स्म जाता जीवाम केन क्व च संप्रतिष्ठाः ।
अधिष्ठिताः केन सुखेतरेषु वर्तामहे ब्रह्मविदो व्यवस्थाम् ॥१॥

1. Om. The expounders of Brahm thus reflect:—Is Brahm the Cause (of the Universe)? From whom have we

been created? By whom do we live? On whom do we depend? Under whose superintendence do we exist in happiness and misery?

O Knowers of Brahm! let us (consider and) come to a decision.

NOTES.

ब्रह्मवादिनः (*a*) Those who usually speak about Brahm, (ब्रह्मवदनशीलाः) or, (*b*) Expounders of the Vedas, where ब्रह्म also means the Veda (वेदवादिनः)

वदन्ति (*a*) Having gathered together say to one another (संभूय वदन्ति) or, (*b*) Consider or reflect among themselves (विचारयन्ति)

किं कारणं ब्रह्म—Various interpretations of this have been given by different commentators, *viz*,

(*a*) Is Brahm, or some other thing, the cause of the Universe? (जगत्कारणं ब्रह्म किमन्यद्वा कालादिः)

(*b*) What is the nature of that Brahm who is said to be the cause of the Universe? (जगत्कारणीभूतं यद् ब्रह्म तत्किंस्वरूपम्)

(*c*) What kind of cause is Brahm? Is he the material cause or the efficient cause, or both? (किंलक्षणं कारणं ब्रह्म, उपादानं, निमित्तम्, उभयं वा)

ब्रह्म—This word means the Supreme Being It literally means

(*a*) That which bursts forth or grows in the form of the Universe. (Max Müller). From the √ बृंह् to increase or grow (बृंहति बृंहयति तस्मात् परं ब्रह्म उच्यते)

(*b*) That which is supremely above time or space, from the same बृंह् to increase (दिक्कालाद्यनवच्छिन्नम्)

कुतः स्म जाताः—From what have we (lit. arisen) been created? (The cause of creation is put in the 5th case) from Brahm or another cause? (वयं कुतो जाताः ? ब्रह्मणोऽन्यस्माद्वा ?)

जीवाम=जीवामः Imperative in the sense of present Tense (लडर्थे लोट्) It means, by whose power or agency do we live?

क्व च संप्रतिष्ठाः Means.—

(*a*) On whom do we depend? प्रतिष्ठा means foundation or basis, (इदमेव आधारः इति न निश्चितम् अतः वयं किमाधाराः ?)

(*b*) Where or in whom do we live after the destruction of the world or during Moksa (प्रलयकाले मोक्षावस्थायां वा कुत्र स्थिताः) -

This question is asked in natural sequence after जीवाम केन ॥

अधिष्ठिताः Superintended, controlled.

It is evident that we are not independent in our joy and sorrow, for otherwise we would never suffer Therefore, there must be some superintendent on whom we depend for our joy and sorrow. (अधिष्ठिताः नियमिताः, स्वतन्त्राणां प्रवृत्तौ दुःखेष्वप्रवृत्तिप्रसंगात्)

सुखेतरेषु = in joys and sorrows ; it is made of सुख and इतरेषु । सुख means happiness and इतर means other (than happiness), *i e* sorrow or suffering.

ब्रह्मविदः Vocative case—O Knowers of Brahm

व्यवस्थाम् (*a*) decision (after it चिन्तयामः is understood) निर्णयं चिन्तयामः ॥

(*b*) the regulated course of life With this meaning the word will be associated with प्राप्य understood Under whose control do we pass through joy and sorrow, having been subjected to a course of life which is so subject to regulation? So much under law? (व्यवस्थां संसारयात्राम्—केनाधिष्ठिता व्यवस्थां प्राप्य सुखेतरेषु वर्तामहे)

(*c*) the word व्यवस्थां may be associated with वर्त्तामहे The word व्यवस्था means Law, rule, order. वर्त्तामहे means to follow. Under whose control have we to follow or observe the Law in our joys and sorrows? (सुखदुःखेषु व्यवस्थां नियमं केनाधिष्ठिता अनुवर्त्तामहे ?)

MANTRA I. 2.

कालस्वभावो नियतिर्यदृच्छा भूतानि योनिः पुरुष इति चिन्त्या ।
संयोग एषां नत्वात्मभावादात्माप्यनीशः सुखदुःखहेतोः ॥ २ ॥

2. It should be considered whether Time, Nature, Law, Chance, the Elements, or the Soul can be the cause (of the Universe). (None of these can be the cause) nor can their combination be the cause; owing to the existence of the soul; the soul also is incapable (of being the cause), on account of its being subject to happiness and pain.

NOTES.

In this verse the counter-theories of creation opposed to the Vedanta Theory are mentioned and criticised (ब्रह्मकारणंविपरीतकारणपक्षानुपन्यस्य दूषयति) ॥

कालः—Some philosophers, in opposition to the Atomic theory, (which neglects Time) bring Time as the All-in-All-cause of the Universe; they urge that atoms in themselves are powerless to create without Time But the Time-Theory is also insufficient, because in the Universe, Time is always inseparably associated with, properties of things, space and other causes. प्रथमः पक्षोऽण्वादीनां कारणानां निवारणार्थः । तथाहि अण्वादीनां कारणानां

न कालमन्तरेण कारणत्वम् । न च कालस्य स्वतंत्रस्य कारणत्वं संभवति । देशकालवस्तुधर्मनिमित्तानां संहतानामेव लोके कार्यकरत्वदर्शनात् ॥

स्वभावः—Is the nature or inherent property of things, as heat is the natural property of fire. The *Materialistic or Lokâyata Theory* attributes causality to the nature of things, but this is insufficient, because the nature of various things is also subject to Law. स्वभावः वस्तुधर्मः, अग्नेरौष्ण्यमिव । स्वभाव इति लोकायितिकाः । न च नियतिं विना स्वभावस्य कारणत्वम् ॥

नियतिः—Is the Moral Law or Karma which, in the opinion of the *Mîmâmsâ Philosophy*, is the sole and sufficient cause of regulating all the activities and events of the world in accordance with the various good or bad deeds of men. But this theory is also defective, because it is not without exceptions There are several happenings in the Universe which cannot be explained by Karma नियतिः अविषमपुण्यपापलक्षणं कर्म । नियतिः इति मीमांसकाः । नियतेरपि अनैकान्तिकत्वात् दूषितमेतन्मतम् ॥

यदृच्छा —Means chance or a sudden happening,—a belief of *Atheists.* But chance also cannot operate without materials in the form of person or things. यदृच्छा आकस्मिकी प्राप्तिः । यदृच्छा इति अनीश्वराः । यादृच्छिकत्वेऽपि भूतानि विनोत्पादस्यादर्शनात् दूषितमेतन्मतम् ॥

भूतानि.—The five elements, Earth, Fire, Water, Air and Ether—a view held by the Jainas, who believe in the Eternity of the world But elements are powerless to operate without the guidance of an intelligent being भूतानि आकाशादीनि । भूतानि इति जगन्नित्यत्ववादिनः । भूतैरपि जायमानस्य चेतनमन्तरेण उत्पादस्यादर्शनाद् दूषितमेतन्मतम् ॥

योनिः—Means :—

(*a*) Cause, and with this meaning it is associated with each of the above words, कालो योनिः, स्वभावो योनिः &c.

(*b*) Matter or Prakṛiti, the material cause of the world according to the Sâṅkhya or Śâkta Philosophy. (When योनिः has this meaning, the word कारणं from the first verse should be brought and associated with each of the above words). But matter also, like elements, being lifeless and lacking in intelligence, cannot be an independent cause. योनिः कारणमिति सर्वत्र सम्बध्यते । केचिद्योनिशब्दं प्रकृतिं वर्णयन्ति । प्रकृति इति शाक्ताः । तस्मिन्पक्षे किं कारणं ब्रह्मेति पूर्वोक्तं कारणपदमत्राप्यनुसंधेयम् । प्रकृतेरपि भूतवदचेतनत्वाद् दूषित-मेतन्मतं ॥

पुरुषः—The intelligent soul (विज्ञानात्मा)

इति चिन्त्या—(*a*) इति चिन्त्यम् this should be considered. (चिन्तनीयं विचारणीयं वा)

or, (*b*) It is speculation merely, but no purpose is gained from these supposed causes (चिन्तामात्रमेव न स्वर्थसिद्धिः)

or, (*c*) These causes being insufficient to explain, some other cause should be considered. (इति यस्मात्तस्माच्चिन्त्यं उक्तेभ्यः प्रकारेभ्यः प्रकारान्तरमन्यद्वेति चिन्तनीयम्)

न तु = This expression has two important meanings :—

(*a*) The above cannot be the causes of the Universe (एते न हेतवः)

(*b*) Nor can the combination of these be the cause. (एषां संयोगः समुदायोऽपि न हेतुः)

आत्मभावात्—On account of the existence of the soul. This is the reason why the combination of Time, &c, cannot be the cause. Each of these objects is unconscious and inanimate, while the soul is conscious and animate The former, therefore, cannot be independent, and all their movements must depend upon the guidance and control of a conscious and animate being For, no regulated and orderly movement of an unconscious being can take place without the guidance of a conscious being. Time, &c, therefore, being the dependents of the soul for all regulated movements, cannot independently combine to create the world, and their union to produce phenomena cannot thus be called strictly a *combination* (for that implies *free* co-operation), but should be named a *regulation* by the directing master, the Soul. कुतः—आत्मभावात् । आत्मनश्चेतनस्य विद्यमानत्वात्कालादीनां अचेतनत्वात् चेतनानधिष्ठितानां प्रवृत्त्यसंभवात् अस्वातन्त्र्यात् आत्मनः चेतनस्य सविधे कर्तृत्वमनुचितम् ॥

अनीशः = Incapable of being the cause of the Universe. (जगन्निर्माणे यस्मादयमनीशोऽसमर्थः)

सुखदुःखहेतोः = This is why the Soul is incapable of being the cause. For his happiness and pain, he is not independent, but depends upon his good and bad deeds, and often does not get happiness inspite of desiring it, and suffers pain inspite of not desiring it तस्यानीशत्वं कथमित्यपेक्षायामाह—सुखदुःखहेतोरिति पुण्यापुण्यवशत्वेन सुखदुःखहेतुतया वर्त्तमानत्वात् । इच्छन्नपि सुखं नाप्नोति । अनिच्छन्नपि च दुःखमाप्नोति तेन पारतन्त्र्यात् जगन्निर्माणेऽनीशः ॥

MANTRA I 3.

ते ध्यानयोगानुगता अपश्यन्देवात्मशक्तिं स्वगुणैर्निगूढाम् ।
यः कारणानि निखिलानि तानि कालात्मयुक्तान्यधितिष्ठत्येकः ॥३॥

3. Resorting to yoga in the form of mental concentration, they beheld, extremely hidden by its own attributes (or effects), the power of the self-luminous soul, who, alone,

governs all those causes including time and the individual soul.

NOTES

ते—They, the Knowers of Brahm. (ब्रह्मविदः)

ध्यानयोगानुगतः—ध्यानं means mental concentration (चित्तैकाग्र्यं) Yoga is of several kinds, thus, Haṭhayoga consists mainly of certain physical feats, but, here, they devoted themselves only to that yoga whose characteristic feature is mental concentration. ध्यानमेव योगः न ध्यानलक्षणयोगः ।

अनुगताः—Resorting to, devoted to. (अनुप्राप्ताः, समाहिताः वा) (ध्यानलक्षणयोगमनुप्राप्ताः ध्यानयोगानुगताः)

देवात्मशक्तिं (*a*) The power of the self-luminous Soul देव means all-shining (from the √ दिव् to shine) (देवस्य स्वयंप्रकाशस्य आत्मनः शक्तिम्)

(*b*) The self-luminous Being's own Power or Mâyâ. This is said to be an important expression, because it brings to light the Vedantic Theory of ultimate causality

The expression देवात्मशक्तिम् shows that Brahm in itself can neither be the cause nor the non-cause of the Universe. It is his Power called Mâyâ (meaning Productive Power according to Max Müller) which the sages saw as the cause of the world But there is a further important reservation and distinction from the Sâṅkhya Philosophy This Mâyâ is not independent, as the Sâṅkhya Philosophy holds, but depends upon the Supreme Soul, as the expression आत्मशक्तिम् clearly shows, which means (God's) " own power " So, according to Vedanta Philosophy, Mâyâ, under the guidance (*vide* अधितिष्ठत्येकः further) of the Supreme Being, creates the Universe. In a way, therefore, Brahm also may be called the cause of the universe, because he gives form and appearance to His dependent Mâyâ, and existence, appearance and attraction to all the other subordinate causes. But, it ought to be repeated again, that Brahm in itself is not the creator of the world, according to Vedanta Philosophy, because it emphatically holds that Brahm does not perform any action, as He is निष्क्रिय. When Brahm is spoken of as a Creator, He is not then the real Brahm, but Phenomenal Brahm (Max Müller), which consists of the real Brahm being apparently limited by the obstruction (उपाधि) of Mâyâ. So it is the Phenomenal Brahm (also called ईश्वर) which governs the various causes of the world. ब्रह्म न कारणं नापि अकारणम् । अद्वितीयस्य परमात्मनो न स्वतः कारणत्वम् । यदुपाधिकमस्य कारणत्वादि तदेव कारणं निमित्तमुपपाद्य तदेव प्रयोजकं दर्शयति । देवस्य द्योतनादियुतस्य मायिनो महेश्वरस्य परमात्मनः आत्मभूताम् अस्वतंत्राम् न सांख्यपरिकल्पितप्रधाना-

दिवत्पृथग्भूतां स्वतन्त्रां शक्तिं कारणमपश्यन् । मायां जगतः परिणामिकारणत्वेनापश्यन्, मायायाः स्वरूपप्रदत्वेन स्फुरणप्रदत्वेन च अधिष्ठानत्वात् ।

स्वगुणैर्निगूढाम् extremely hidden by Its attributes or effects.

गुणैः refers to.

(*a*) Sattva, Rajas or Tamas, the three well-known Gunas of Hindu Philosophy. (सत्त्वरजस्तमोलक्षणैः)

(*b*) Creation, maintainance or destruction of the world (सृष्टृत्वस्थापकत्व-संहर्तृत्वादिगुणैश्च)

(*c*) Or, to effects as Earth, &c (स्वगुणैः प्रकृतिकार्यभूतैः पृथिव्यादिभिश्च)

निगूढाम्=extremely hidden (नितरां गूढाम्)

यः refers to देवः

निखिलानि all (सर्वाणि)

कालात्मयुक्तानि including काल and Âtmâ pointed out in the first verse (कालात्मभ्यां युक्तानि स्वभावादीनि)

अधितिष्ठत्येकः—Governs alone—Its importance has already been pointed out. The Supreme Being alone gives existence, appearance and attraction to these causes because he is Himself सत् चित् and आनन्द ॥ तानि सर्वाणि स्वरूपप्रदतया आनन्दप्रदतया स्फुरणप्रदतया च अधितिष्ठति यः सच्चिदानन्दैकरस एको ऽद्वितीयः परमात्मा तमपि सर्वाधिष्ठातृत्वेन निर्वाहकमपश्यन् ।

MANTRA I. 4.

तमेकनेमिं त्रिवृतं षोडशान्तं शतार्धारं विंशतिप्रत्यराभिः ।
अष्टकैः षड्भिर्विश्वरूपैकपाशं त्रिमार्गभेदं द्विनिमित्तैकमोहम् ॥४॥

4. (They beheld) that (wheel of the world) having one circumference, covered with three (attributes, etc.), possessing sixteen ends, having fifty spokes with twenty nails, having six groups of eight each, with one bond of many forms, with three kinds of paths, and having delusion which is the one cause of two.

In this verse " (they beheld)" is to be understood from the last verse. (अपश्यन्निति क्रियापदमनुवर्तते)

In the last verse, the Phenomenal Brahm is said to be the cause of the Universe. This verse establishes another very important truth of Vedanta—the identity of cause and effect In opposition to the Nyâya Philosophy, the Vedanta holds that cause and effect are identical in

essence, that the effect is only a form or aspect of the cause appearing to be different on account of delusion (or Mâyâ) The above verses had only pointed out that Brahm (controlling Mâyâ) is the cause of the world. This verse goes further and says that the world *is* Brahm in another form, so, Brahm is said to have taken the form of the wheel of this world. परमात्मनः शक्तिरूपेण कारणत्वम् अभिहितम् । इदानीं तमेव सर्वात्मानं दर्शयति । कार्य्यकारणयोरनन्यत्वप्रतिपादनेन, "वाचारम्भणं विकारो नामधेयं मृत्तिका इत्येव सत्यम्" इति दृष्टान्तवत् । तं वस्तुत एक रूपं मायया प्राज्ञानेकरूपसंसारचक्ररूपमपि निश्चितवन्तोऽपश्यन् ।

एकनेमिम्—नेमि is the circumference of a wheel on which the spokes or radii stand. The नेमि here is Avidyâ or Mâyâ, on which this world and wordliness mainly depend Whence, once this Avidyâ is gone, the Samsâra (which, according to Vedanta, is a mere mirage-like illusion) vanishes, and Brahm, in its true reality is realized. एकाऽविद्या नेमिः अराणां बहिः प्रतिष्ठास्थलं वलयाकारम् । एकाऽविद्या नेमिर्य्यस्य संसारचक्रस्य स एकनेमिः ।

त्रिवृतम् (*a*) covered with the three guṇas, Sattva, Rajas and Tamas, त्रिवृतं त्रिभिः सत्वरजस्तमोभिः प्रकृतिगुणैर्वृतम् ।

(*b*) having three forms Brahmâ, Visṇu, and Śiva, ब्रह्मविष्णुशिवाख्याभिः तिसृभिर्मूर्तिभिर्वृतम् ।

(*c*) having three primary forms of creation, earth, water and fire, त्रिवृतकरणपक्षे पृथिव्यप्तेजो रूपत्वात्

(*d*) one of the commentators has applied this verse to the human body, and so according to him त्रिवृतम् means, possessing the three (humours) वात, पित्त and कफ । वातपित्तकफात्मकत्वात् त्रिगुणत्वम् ॥

षोडशान्तं—(*a*) Whose end or consummation constitutes the sixteen. These sixteen are the five elements, and the eleven organs of sense, including the mind (eleven=five organs of perception, the skin, tongue, eyes, ears and nose: five organs of action, tongue, hands, feet, rectum and private organ and the eleventh is the mind). षोडशको विकारः पंचभूतान्येकादशेन्द्रियाण्यन्तोऽवसानं विस्तारः समाप्तिर्य्यस्यात्मनस्तं षोडशान्तम् ।

(*b*) whose form constitutes the sixteen powers or कला. These sixteen powers have been mentioned in the Praśnopainsad as (1) breath, (2) faith, (3) five elements, (4) organs of sense, (5) mind, (6) food, (7) manhood, (8) effort, (9) Vedic verses, (10) action, (11) worlds, (12) name, (so sixteen—including five elements.) षष्टप्रश्नोक्ता वा षोडशकला अन्तः स्वरूप यस्य तम् । ताश्च प्राणः श्रद्धा भूतानीन्द्रियं मनोऽन्नं वीर्यं तपो मन्त्रः कर्म लोका नाम चेति ।

शतार्धारं—(The wheel) which has fifty spokes or radii (शतार्धं पंचाशत् शतार्धरूपा आरास्य)

These fifty spokes are (*a*) the fifty particular forms of consciousness, constituting :—

(1) five kinds of error (विपर्य्य)

(2) 28 kinds of infirmity (अशक्ति)

(3) 9 kinds of contentment (तुष्टि)

(4) 8 kinds of attainment (सिद्धि)

1 The five kinds of Error are —1 darkness (तमः the mental error of seeing spirituality in material things) 2 delusion (मोह). 3 great delusion (महामोह attached to sensual objects) 4. nocturnal darkness (तामिस्र disappointment at non-attainment of sensual objects in spite of effort). 5 dense noctural darkness (अन्धतामिस्रः disappointment at being deprived of half-enjoyed sensual objects on account of sudden death)

पंचाशत् प्रत्ययभेदा विपर्य्याशक्ति तुष्टि सिद्ध्याख्याः । पंच विपर्ययभेदाः—तमो मोहो महामोहः तामिस्रो अन्धतामिस्रः । तयो अनात्मसु आत्मप्रतिपत्तिः । महामोहः शब्दादिविषयेषु अभिनिवेशः । प्रयतमानस्यापि विषयैश्वर्या सिद्धौ यः क्रोधः स तामिस्रः । उपस्थितेषु विषयेषु अर्धभुक्तेषु मृत्युना ह्रियमाणस्य यः शोको जायते सोऽन्धतामिस्र इत्युच्यते ।

2 The 28 kinds of infirmity are :—

(1) The 11 infirmities owing to the weakness of the 11 organs of sense (2) Error of the 9 kinds of contentment (3) Error (or perversion) of the 8 kinds of attainment.

अशक्तिरष्टाविंशतिधोच्यते । एकादशेन्द्रियाणामशक्तयो मूकत्वप्रभृतयः । तुष्टीनां विपर्ययेण नवधाऽशक्तिः । सिद्धीनां विपर्ययेण अष्टधाऽशक्तिः ।

3 The 9 kinds of contentment —

(1) contentment due to knowledge of nature

(2) due to acceptance of the Symbols of Asceticism.

(3) due to consideration of Time (Time will heal or give)

(4) ,, ,, of fate.

(5) five kinds of contentment due to reflection on troubles involved in gaining, maintaining, change, insatiable desire, and injury to others associated with sensual objects

तुष्टिर्नवधा—प्रकृत्युपादानकालभाग्याख्याः चतस्रः । विषयोपरमात् पंच । प्रकृतिपरिज्ञानेन पारिव्राज्यलिंगग्रहणेन कालभाग्याश्रयणेन चतस्रः । विषयाणाम् आर्जनरक्षणविषयदोषसंगहिंसादोषात् पंच तुष्टयः ।

4. The 8 kinds of attainment—

(1) genius (lit , intuitions received from previous life).

(2) apprehension by merely hearing words (quickness of understanding) (3) understanding acquired by patient study (4) friendship. (5) gift of knowledge from a Guru. (6), (7) and (8) the removal of the

three kinds of suffering, mental, physical and natural (from natural phenomena, as Earthquakes, &c).

सिद्धयोऽभिधीयन्ते—ऊहः शब्दोऽध्ययनमिति तिस्रः। आध्यात्मिकादि दुःखत्रयविघाताः तिस्रः। सुहृत्प्राप्तिर्दानमिति द्वयम्। ऊहः उपदेशमन्तरेण जन्मान्तरसंस्कारवशात् ज्ञानोत्पादः। श्रवणमात्रात् ज्ञानोत्पत्तिः शब्दः। आचार्यप्रदानेन विद्याप्तिद्धिः दानम्॥

Or, शताधारं = (*b*) The fifty portions of the षट्चक्र (the six mystical circles of the body) as propounded in the Yoga Philosophy. (षट्चक्रसमुदायस्य पंचाशत् पत्रत्वात्)

or, (*c*) The fifty letters of the Sanskrit Alphabet, as they expand into a great literature. (निखिलशब्दविशेषविजृम्भणकारणभूता अकारादि पंचाशत् वर्णाः)

or, (*d*) The fifty powers of the Supreme Being as propounded in the Purāṇas पचाशत् शक्तिरूपिण इति परस्य याः शक्तयः पुराणे स्वरूपत्वेनाभिमताः।

विंशति प्रत्यराभिः (*a*)—With twenty nails. प्रत्यराः Are, literally, the nails which assist in strengthening the spokes of a wheel. Here, these are the ten organs of sense with the ten objects of sense (शब्द, etc)

पूर्वोक्तानां अराणां प्रत्यरा ये प्रतिविधीयन्ते कीलका अराणां दार्ढ्याय। विंशति प्रत्यरा दशेन्द्रियाणि तेषां च विषयाः शब्दस्पर्शरूपरसगधवचनादानविहरणउत्सर्गानन्दाः।

or, (*b*) प्रत्यराभिः—the nails standing at the ends, *i.e.*, the ten fingers of the hands and ten toes of the feet. विंशतिप्रत्यराभिः प्रत्यन्तस्थिताभिररराभिः अङ्गुलीभिः उपलक्षितम्।

अष्टकैः षड्भिः (युक्तम् understood)—Having six groups of eight each. In the whole universe there are six very important groups of eight each.

(1) The eight forms of nature.—

(The five elements, mind, discriminative faculty, and self-consciousness).

(2) The eight essential ingredients of the body.—

(The skin (sensitive and ordinary), muscle, blood, fat, bones, marrow of flesh and bone, semen).

(3) The eight powers of Yoga.—

The powers of becoming extremely subtle, great, light, heavy, of attainment, irresistible will, sovereignty and subjection.

(4) The eight types of feeling.—

Righteousness, knowledge, renunciation, mastery and their four opposites.

(5) The eight types of Superhuman beings. (ब्रह्मा, प्रजापति, देव, गन्धर्व, यक्ष, राक्षस, पितृ and पिशाच)

(6) The eight virtues of the soul.

Kindness, forbearance, absence of jealousy, purity, harmlessness, goodness, liberality, contentment.

अष्टकैः षड्भिर्युक्तमिति योजनीयम् । भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च । अहंकार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥ इति प्रकृत्यष्टकम् । अणिमा, महिमा, लघिमा, गरिमा, प्राप्तिः, प्राकाम्यं ईशत्वं वशित्वं इति ऐश्वर्याष्टकम् । धर्मज्ञानवैराग्यऐश्वर्याधर्माज्ञानावैराग्यानैश्वर्याख्यभावाष्टकम् । दयाक्षान्तिरनसूया शौचमनायासो मङ्गलमकार्पण्यमस्पृहेति गुणाष्टकम् ।

विश्वरूपैकपाशं = विश्वरूपः नानारूपः (of various forms) एकः पाशः बन्धनं (पाश्यते बध्यतेऽनेन इति) (कामः) यस्य Desire is the one bond which has many forms and which binds or entraps living beings

त्रिमार्गभेदम्—with three kinds of paths

(त्रयो मार्गभेदा यस्य) There are said to be three paths, traversed by the deceased spirit (according to its qualifications) just after death These paths have been variously named and described.

(1) (*a*) The देवयान (path of the Gods traversed by ज्ञानी)

(*b*) The पितृयान (path of the fathers traversed by a Dhârmika)

(*c*) The कीटादिप्राप्ति (path of beasts, getting of low forms as insects, etc.) traversed by a wicked or unrighteous soul.

त्रयो देवयानपितृयाणकीटादिप्राप्तिरूपा मार्गाः संचरणा वीथीरूपा भेदाः प्रकाराः यस्य ।

(2) Or, the three paths of ज्ञान, धर्म and अधर्म. (धर्माधर्मज्ञानमार्गभेदा अस्येति त्रिमार्गभेदम्)

(3) Or the three paths—the path of light, the path of smoke, and the lower path (state). (अर्चिर्मार्गो धूममार्गोऽधोगतिश्चेति त्रयो मार्गभेदा यस्य)

द्विनिमित्तैकमोहम् Having delusion which is the one cause of two. These two are "good and evil" (पुण्य पाप) or happiness and pain (सुख दुःख). According to Vedânta Philosophy the conditions of good or evil and either of happiness and pain are undesirable, because these are relative things, and so bind a man to the world, for, only the *Absolute* can free us from the world. The cause of this dualism of opposites is ignorance or delusion. द्वयोः पुण्यपापयोः सुखदुःखयोः वा निमित्तकारणं तदेव एकं स एव मोहोऽनात्मनि आत्माभिमानलक्षणो यस्य ।

MANTRA I. 5.

पञ्चस्रोतोम्बुं पञ्चयोन्युग्रवक्रां पञ्चप्राणोर्मिं पञ्चबुद्ध्यादिमूलाम् ।
पञ्चावर्तां पञ्चदुःखौघवेगां पञ्चाषद्भेदां पञ्चपर्वामधीमः ॥५॥

5. We understand that river, the water of which has five currents, which is crooked and severe on account of five causes, the waves of which are the five breaths, whose

source is the five senses of perception, which has five whirlpools, whose movement is the collection of five miseries, which includes fifty kinds, and which has five stages.

NOTES.

In the previous verse (4) the world, the expression of the world-soul, has been described in the form of a wheel; in this verse (5) the same world or the world-soul is metaphorically described in the form of a river पूर्वं चक्ररूपेण दर्शितं सर्वात्मानं इदानीं नदीरूपेण दर्शयति ।

पंचस्रोतोम्बुं—(*a*) पंच स्रोतः अम्बु यस्याः whose water has five currents. The five currents, here, are the five organs of perception, because they incessantly attend to objects of sense The water is the desire or वासना in general. पंच स्रोतः पंचप्रवाहम् अम्बुविषयवासनारूपं यस्याः । पंचस्रोतोरूपेणाऽविच्छेदेन विषयेषु वर्तन्ते इति चक्षुरादीनि ज्ञानेन्द्रियाणि स्रोतांसि ।

(*b*)—in which the five currents (or organs of senses stand for water. (पंच स्रोतांसि ज्ञानेन्द्रियाणि अम्बुस्थानीयानि यस्याः)

पंचयोन्युग्रवक्राम्=(*a*) which is crooked (वक्र) and severe (उग्र) on account of five causes (योनि) These five causes are the five elements पंचभूत, पंचयोनिभिः कारणभूतैः पंचभूतैः उग्रां वक्रां च ।

(*b*) Which is due to five causes, the five (पंचयोनिः) organs of sense because this Avidyâ, on which the conception of the world depends, can be traced back to its origin in the five organs of sense. Moreover which is severe (उग्र) on account of its impassability, and crooked (वक्र), because, it leads man to prohibited paths पंचयोनिः पंचेन्द्रियाणि योनिः उत्पत्तिस्थानं यस्याः सा । अनित्याशुचिदुःखानात्मसु विपरीतज्ञानमविद्यातस्य च इन्द्रियेभ्य एवोत्पत्तिः । उग्रा दुस्तरत्वात् । वक्रा निषिद्धगामित्वात् ।

(*c*) Whose severe bends or arms are the five *objects* of sense वक्रं also, means the winding bend or arm of a river. पंच योनयः पंच तन्मात्राः ता एव वक्राणि वक्राणि प्रवाहगतिसंनिवेशविशेषो वक्रं तानि यस्याः तां पंचयोन्युग्रवक्राम् ।

पंचप्राणोर्मिम्—whose waves are the five breaths called प्राण, अपान, व्यान उदान, and समान ॥ पंच प्राणाः प्राणापानव्यानोदानसमाना ऊर्मयो यस्याम् ।

पंच बुद्ध्यादिमूलाम् (*a*) Of which the five senses (शब्द स्पर्श, &c.) and their secondary senses (आदि) इच्छा, &c. are the sources. पंच बुद्ध्यः शब्दस्पर्शरूपरसगन्धविषयज्ञानभेदा आदि शब्देन तदुत्पाद्याः पंचेच्छाभेदाः पंच बुद्ध्यादयो मूलानि कारणभूतानि यस्याम् ।

Or, (*b*) Of which the source मूल) is the mind, which is the cause (आदि) of the five sense perceptions. पंच बुद्धीनां चक्षुरादिजन्यज्ञानानां आदिः कारणं मनः तदेव मूलं कारणं यस्याः ।

Or (c) आदि may be joined with मूलं आदिमूलं प्रथमकारणं यस्याः whose first cause or source is the five sense-perceptions.

पंचावर्ताम्—Of which the five whirlpools, obstructive of progressive movement, are the five senses, in which living beings are drowned. पंच शब्दादयो विषया आवर्तस्थानीयाः गतिप्रतिबन्धकाः (तेषु विषयेषु प्राणिनो निमज्जन्तीति) यस्याः।

पंचदुःखौघवेगाम्—(a) whose movement or velocity वेग is the collection of the five miseries (1) in the womb, (2) at birth, (3) old age, (4) disease, (5) death.

गर्भजन्मजराव्याधिमरणदुःखानाम् ओघः भरः स एव वेगो यस्याः।

Or, (b) the movement of whose (watery) collections is the five kinds of miseries (1) ignorance, (2) egoism, (3) attachment, (4) aversion, (5) fear of death, &c (मरणादेः त्रासः अभिनिवेशः) (अविद्याऽस्मिता रागद्वेषाभि निवेश लक्षणानि पंच दुःखानि एव ओघवेगो यस्याः) ओघः पूरः तस्य वेगः

पंचाशत् भेदां which has fifty kinds, already explained in the 4th verse.

पचपर्वाम्=पर्वन् means the step of a ladder or a stage (1) Whose five stages are the five ignorance, egoism, &c, already mentioned or (2) darkness, delusion, &c, already mentioned

अविद्याऽस्मितादयः तमो मोहादयो वा पंच पर्वाः सोपानानि यस्याः।

अधीमः—We remember or understand √इक् with अधि (second conjugation) means to remember अधीमः स्मरामः (इक् स्मरणे) अधिकं स्मरणं कुर्मः। एतस्याः ज्ञानं सम्यग्जातम् अस्माकम् इत्यर्थः।

MANTRA I 6.

सर्वाजीवे सर्वसंस्थे बृहंते तस्मिन् हंसो भ्राम्यते ब्रह्मचक्रे।
पृथगात्मानं प्रेरितारं च मत्वा जुष्टस्ततस्तेनामृतत्वमेति ॥६॥

6 In this mighty wheel of Brahm, which is (the receptacle of) the life of all and of the stability (or death) of all, the individual soul is revolved Having known Him as a separate and controlling Self, and having then been beloved by Him, the individual soul attains Immortality.

NOTES.

This verse states the causes of bondage and salvation So long as there is Avidyâ, the जीव or individual soul wanders from birth to birth. But it gets salvation by knowing the Supreme Being अविद्या सकार्या जीवस्य बन्धो ब्रह्मज्ञानं च तस्य मुक्तिहेतुरित्याह।

सर्वाजीवे—in which there is the life of all. आजीवः means life. (सर्वेषाम् आजीवनम् यस्मिन्)

सर्वसंस्थे—संस्था means stability (or standing) or death.

In which there is the stability or death of all (सर्वेषां संस्था मरणं स्थितिर्वा यस्मिन्)

बृहन्ते the vedic equivalent of बृहते. Loc. singular of बृहत् (in the mighty) (soul) which goes to different stages. हंसः—हन्ति गच्छति जाग्रतादिमोक्षपर्यन्ताः अवस्थाः इति जीवः । (बृहति महति)

ब्रह्मचक्रे—Brahm accompanied with Mâyâ, in the form of a wheel, that has already been described. तस्मिन्मायाबले ब्रह्मचक्रे बृहत्वाद् ब्रह्म चक्ररूपेण निरूपितत्वात् तदेव चक्रं च तस्मिन् ।

पृथक् मत्वा=ज्ञात्वा Having known as separate This expression has been variously interpreted Some commentators have associated the third line with the above two lines, thus पृथक् मत्वा भ्राम्यते *i.e.*, the individual soul wanders in the wheel of the world because it thinks the आत्मानं (=जीवात्मानं) and the प्रेरितारं or the Controller *i.e.*, (ईश्वरं) as separate or different from each other. So long as identity of God and the soul is not realized, bondage remains and salvation is yet far off

(आत्मानं जीवात्मानं प्रेरितारं चेश्वरं पृथग्भेदेन मत्वा जीवेश्वरभेददर्शनेन संसारे परिवर्तते)

Other commentators have associated the third line with the fourth line, thus पृथक् मत्वा अमृतत्वमेति. The individual soul gets salvation when it realizes God as different from the world. In this case, आत्मानं means the Supreme Self.

संसारचक्रात् सोपाधिकात् च अन्यरूपमात्मानं सर्वप्रियतम ज्ञात्वा इति मोक्षोपायं ब्रह्मज्ञानमाह

प्रेरितारं = Controller, director, God. नियन्तारं प्रवर्तयितारं ईश्वरं

जुष्टः = √जुष् means to please, to love or to serve, served or beloved (सेवितः प्रीतो वा)

तेन = By God (ईश्वरेण)

MANTRA 1. 7.

उद्गीतमेतत्परमं तु ब्रह्म तस्मिंस्त्रयं सुप्रतिष्ठाक्षरं च ।
अत्रान्तरं ब्रह्मविदो विदित्वा लीना ब्रह्मणि तत्परा योनिमुक्ताः॥७॥

7. Sung (in the Vedânta) as an exalted Being, this *is* the Supreme Brahm ; in Him the three fold universe lives ; He is the good support (of all) ; (and yet) imperishable ; the knowers of Brahm, having realized Him as immanent in this Universe (or the body), and being devoted to Him, were completely absorbed in Brahm, and so released from birth.

NOTES.

In this verse the *real* Brahm, as differentiated from the phenomenal Brahm expounded in the above verses, has been described. तमेकनेमिमित्यादिना सप्रपंचं ब्रह्म प्रतिपादितम् । अधुना प्रपंचधर्मरहितं ब्रह्म प्रतिपाद्यते ।

उद्गीतम्—Sung as differentiated from the phenomenal world. (उद्गीत्य गीतमुपदिष्टं प्रपंचात् वेदान्तैः)

Or, sung as an exalted or transcendental Being. (सर्वस्मात् उपरि गीतम्)

Or, greatly sung. (अधिकत्वेन गीतम्)

तु=implies emphatical certainty. (अवधारणार्थे) "This *is* the Supreme Being"

त्रयम् The whole universe considered in its three aspects in various ways Thus, with its qualities sattva, rajas and tamas, with its Gods Brahmâ, and &c described in त्रिवृतम् in the 4th verse. त्रयं सत्त्वरजस्तम आख्यं ब्रह्मविष्णुशिवाख्यं जाग्रत्स्वप्नसुषुप्त्याख्यं लोकत्रयाख्यम् ।

Or the soul, matter, and Is'vara or the three vedas (वेदत्रयं वा) (भोग्यभोक्तृनियन्तृलक्षणम्)

सुप्रतिष्ठा Good support (of all the three above described).

भोक्त्रादित्रयात्मकस्य प्रपंचस्य ब्रह्मसुप्रतिष्ठा शोभन प्रतिष्ठा ।

Another reading is स्वप्रतिष्ठा the support of the phenomenal world which is conceived to be in itself (स्वस्मिन् कल्पितस्य प्रपंचस्य प्रतिष्ठा)

अक्षरं=(1) Imperishable (अविनाशि न क्षरतीति)

(2) Omnipresent from अक्ष् to pervade. (सर्वं अक्ष्णोति सर्वं अश्नुते इति)

अत्र in this world or in this body. (अस्मिन् प्रपंचे देहे वा)

आन्तरम् has been separated in two ways अत्र + अन्तरम् and अत्र + आन्तरम् अन्तरम् विदित्वा = भेदं विदित्वा. Having known the difference (between the *real* Brahm and the individual soul which is false). चिदानन्दस्य जीवात्मना तादात्म्यं प्राप्तस्य भेदं विदित्वा मुंजादिव इषीकायाः ।

आन्तरम्=the immanent soul, the real soul pervading the phenomenal soul. (सर्पादौ रज्ज्वादिरिव आन्तरं आत्मानं)

तत्पराः—Devoted to him.

ब्रह्मणि लीनाः—Entirely absorbed in or unified with Brahm. (लीनाः एकीभूताः)

योनिमुक्ताः—(*a*) released from birth. (जन्मरहिताः)

(*b*) released from Avidya (अविद्या निवृत्ता येषां)

MANTRA I 8.

संयुक्तमेतत् क्षरमक्षरं च व्यक्ताव्यक्तं भरते विश्वमीशः ।
अनीशश्चात्मा बध्यते भोक्तृभावाज्ज्ञात्वा देवं मुच्यते सर्वपाशैः ॥८॥

8. God sustains this whole universe connected (by cause and effect) the perishable (creation) and the imperishable (Mâyâ), the manifested (phenomena) and the unmanifested (cause, Mâyâ). But the individual soul, which is not God, is shackled on account of its nature (or condition) of an experiencer, and having known the self-luminous God, he is released from all bonds

NOTES.

In the last verse, the real Brahm, has been described In this verse is stated the function of the Phenomenal Brahm in the practical world, the nature of the individual soul and the way of its bondage and Salvation. व्यवहारावस्थायां जीवात्मपरमेश्वरयोर्भेदं दर्शयित्वा आत्मनः संसारित्वप्रकारं मोक्षप्रकारं च दर्शयति ।

संयुक्तम् —Connected by cause and effect This world would appear entirely disconnected but for the phenomenon of cause and effect. (संयुक्तम् कार्यकारणभावेन संबद्धम्)

क्षरम्—Perishable things, the five elements or the whole group of effects in the world विनाशि, कार्यम्, आकाशादि.

व्यक्तं—Manifested, (in form as well as name) phenomena, *i e*, all effects. (कार्यजातम्, अभिव्यक्तनामरूपावस्थापन्नम् आकाशादि)

अक्षरम्—Imperishable, Mâyâ, which remains even after the destruction of the phenomenal world. न क्षरतीति अक्षरं माया प्रकृतिर्महाप्रलयादावपि स्थितत्वात् ।

अव्यक्तम्—Mâyâ, the original, germinal condition of the universe, when it is neither manifested in name nor in form (अनभिव्यक्तनामरूपबीजावस्था प्रकृतिरव्यक्तम्)

भरते—Sustains, maintains, protects. (बिभर्ति)

अनीशः—Not God, that which does not realize that it is God. (अनीश्वरः, अज्ञातेश्वरभावः)

बध्यते—Is shackled or bound Another reading is बुध्यते—From √बुध् (4th conjugation Atm. P) knows itself as the experiencer of happiness and pain. कर्ता भोक्ता सुखी दुःखी इति भोक्तृभावात् बुध्यते अनुभवति ।

भोक्तृभावात् = भाव means spirit or existence of a feeling or nature or condition भोक्तृ means the recipient of joy or sorrow, experiencer. In its bondage stage the soul imagines itself to be भोक्ता.

MANTRA I. 9.

ज्ञाज्ञौ द्वावजावीशनीशावजा ह्येका भोक्तृभोगार्थयुक्ता ।
अनन्तश्चात्मा विश्वरूपो ह्यकर्ता त्रयं यदा विंदते ब्रह्ममेतत् ॥९॥

9. (There are) two uncreated beings, (one) the Omniscient (and the other) ignorant, (one) the Lord and (the other) not Lord, (there is) one uncreated (entity) which is engaged for the things of experience and the experiencer. The (supreme) Soul is unlimited, having all forms and is not a doer; (when a man) knows these three to be Brahma (he gets salvation).

NOTES.

This is one of the most important verses in the book. This is the verse which most clearly expounds and lays down the prominent theory of Vedanta—that All is God. The last line of this verse may be called the keynote of the Vedanta Philosophy. The three great entities, soul, matter and God are seen to be One (Supreme Brahma) by the true seer. एतत्त्रयं (परमात्मानं जीवं प्रकृतिं च) यदा ब्रह्म ब्रह्ममात्रतया विन्दते लभते तदा कृतकृत्यो भवतीति वाक्यशेषः)

ज्ञाज्ञौ—=ज्ञः + अज्ञः । ज्ञः=Omniscient God (सर्वज्ञः). अज्ञः=Of little or limited knowledge; the individual soul (किंचिज्ज्ञः). अजौ=Uncreated. (जन्मरहितौ)

ईशनीशौ = ईश + अनीशौ । The आ is shortened owing to the peculiarity of Vedic Grammar. (ह्रस्वत्वं छान्दसम्)

अजा=Uncreated entity, Mâyâ. (प्रकृतिः)

भोक्तृभोग्यार्थयुक्ता=The भोक्तृ is the worldly individual soul, भोग्य means all the things of experience in general, pleasant or painful.

अर्थ=For the sake of (difference). An important Vedântic theory is expressed in this line also. All diversity is the work of Mâyâ, which, alone, is ever engaged in the pursuit of creating this division between the experiencer and the things of experience. In ultimate reality, there is neither any experiencer nor any thing experienced. भोक्ता संसारी वस्तुतः चिदानन्दरसो भोग्यं सुखदुःखे तदर्थं भोक्तृभोग्यादिभेदार्थं युक्ता उद्यमवती स्वयंप्रकाशैकरसे भेदव्यवहारसिद्ध्यर्थं परिकल्पितेत्यर्थः ।

हि अकर्ता=This हि means "because" and it has been variously applied by different commentators :—

(*a*) Because he is unlimited soul and has all forms, therefore, he is not a doer. यतः अनन्तो विश्वरूप आत्माऽत एवाकर्ता कर्तृत्वादिसंसारधर्मरहितः इत्यर्थः ।

(*b*) Because He is not a doer, therefore he is God. (यस्मात् कर्तृत्वरहितोऽयं ततोऽयमीशः)

(*c*) Because he is not changeable (अविकारी), therefore, any man knowing the three to be Brahm gets salvation. अकर्ता अविकारी हि यस्मात् विद्यते तस्मात् एतत्त्रयं यदा विन्दते कृतकृत्यो भवति ।

त्रयं यदा विन्दते ब्रह्मामेतत्—This has already been partially explained. When he knows these three to be Brahma, then he gets salvation. (यदा एतत् त्रयं ब्रह्मविन्दते तदा मुच्यते)

Another version, (*b*) After thorough contemplation of these three entities, the true Reality that remains is Brahmam. (बोधानन्तरं यत्स्वरूपमवशिष्यते ब्रह्मैवैतत्)

ब्रह्मम् is the Vedic Grammatical peculiarity and stands for ब्रह्म. ("ब्रह्मम्" इति मकारान्तं छान्दसम्)

MANTRA I. 10.

क्षरं प्रधानममृताक्षरं हरः क्षरात्मानावीशते देव एकः ।
तस्याभिध्यानाद्योजनात् तत्त्वभावाद् भूयश्चान्ते विश्वमायानिवृत्तिः
॥१०॥

10. Mâyâ (Pradhâna) is perishable, God (Hara, the dispeller of ignorance) is deathless and imperishable. One Luminous Being governs the perishable Mâyâ and the individual soul. By thorough meditation on and communion with Him, and by the realization of true Reality, (there is) again, the destruction of all nescience (just) after death.

NOTES.

This verse lays down the non-eternity of Mâyâ, the eternity of the soul, and the control of both by God.

क्षरं प्रधानम्=प्रधानं means Mâyâ or Prakṛiti, the one cause on which are placed, as it were, the various illusory forms ether, &c., (विगत् प्रमुखं सर्वमस्मिन् विवर्तत्वेन प्रधीयते इति प्रधानम्—माया)

क्षरं perishable (by knowledge). In the 8th verse Mâyâ has been called imperishable, this 10th verse indicates that Mâyâ is perishable when true knowledge is gained. पूर्वत्र सम्यग्ज्ञानं विना प्रकृतेर्नाश्यत्वायोग्यतां विवक्षित्वाऽक्षरमिति नित्यत्वमुक्तम् । अत्र सम्यक्ज्ञानेन नाश्यत्वयोग्यतां विवक्षित्वाक्षरमिति अनित्यत्वमुच्यते ।

अमृताक्षरं = अमृत + अक्षरं (qualifying हरः) (अमृतं च अक्षरं च)

अमृतं means free from what is popularly called death, *i e*, the release of the life-breath from the body. (असंगत्वात् प्राणवियोगलक्षणा मृतिर्नास्ति)

अक्षरं imperishable, *i.e*, whose true nature is indestructible (सान्निध्यात् स्वरूपनाशोऽपि न भवतीति अक्षरं)

हरः—He who removes or dispels ignorance अविद्यां हरतीति हरः

क्षरात्मानौ = क्षरं + आत्मानौ, Mâyâ and the individual soul (प्रधानपुरुषौ)

ईशते = ईष्टे rules or governs. The Grammatical form ईशते is Vedic.

अभिध्यानात् = by thorough meditation or chiefly remembering (सर्वतः चिन्तनात् आभिमुख्येन स्मरणात् वा)

योजनात्—by communion through Yoga (योजनंसबीजयोगविषयत्वम्)

तत्त्वभावात्—by the realization of true reality or one's true nature तत्त्वभावो यथार्थस्वरूपभावनम् । स एवाहमिति भावनं वा

भूयः (*a*) by contemplation, &c., *again and again* (भूयः पुनः पुनः अभिध्यानादिना)

or भूयः with अन्ते

(*b*) The Vedântic Theory is that although Avidyâ is entirely destroyed in form by realization of Brahm, its impressions still linger owing to the effects of the existence of the fruits of deeds which have been begun.

These impressions, again, (भूयः) will be destroyed at death (अन्ते) when the fruits of प्रारब्धकर्म have been experienced पुनश्चानात्मा ब्रह्म आत्मा च ब्रह्मेति बुद्धिभ्यां द्विवार निवृत्तौ सत्यामपि अन्ते जीवन्मुक्तप्रारब्धकर्मक्षये देहान्ते । विश्वमाया निवृत्तिः । —विश्वस्याः सर्वस्याः मायायाः निवृत्तिः नाशः ।

The destruction of all nescience or ignorance.

MANTRA I. 11.

ज्ञात्वा देवं सर्वपाशापहानिः क्षीणैः क्लेशैर्जन्ममृत्युप्रहाणिः ।
तस्याभिध्यानात्तृतीयं देहभेदे विश्वैश्वर्यं केवल आप्तकामः॥११॥

11. Knowing the Self-Luminous God, there is abandonment of all bonds; with all Evils destroyed, there will be entire emancipation from birth and death. Having

meditated on Him (the thinker) after death, reaches the third Almighty Being, (where, knowing the true Brahm) he becomes quite free, and has attained all his desires.

NOTES.

This verse describes the fruits of meditation and knowledge respectively. Meditation is the first stage, and by it, the thinker, first, reaches the (Almighty) Phenomenal Brahm, where, getting (*knowledge*) he attains the true Brahm. ध्यानस्य सहसा न निराकारे बुद्धिः प्रवर्तते इति ध्यानेन सविशेषविश्वैश्वर्य लक्षण ब्रह्मप्राप्त्या विश्वैश्वर्य मनुभूय तत्र निर्विशेषं ब्रह्म ज्ञात्वा मुक्तो भवति। इति ज्ञानध्यानकृतं फलभेदं दर्शयति।

सर्वपाशापहानि=अपहानि means abandonment, breaking, throwing off—सर्वपाशानां अविद्यादीना अपहानिः परित्यागः the release from all bonds of Avidyâ, &c.

क्षीण—destroyed.

क्लेशैः—are the evils described in the 5th verse (पंचपर्वाम्) अविद्याऽस्मिता.

जन्म मृत्यु प्रहाणिः—प्रहाणि means entire release.

जन्म च मृत्युश्च जन्ममृत्युः तयोः प्रकर्षेण हानिः।

तृतीयं —This word has been variously interpreted; thus:—

(*a*) The Phenomenal (Almighty) ब्रह्म (ईश्वर). Three stages of Brahm's form have been mentioned: (1) हिरण्यगर्भ or Brahmâ (2) विराट् (higher than हिरण्यगर्भ) (3) ईश्वर, the Phenomenal Almighty Brahm. So this last is the तृतीयम्.

(*b*) The **salvation stage.** Three good (desirable) stages have been stated: (1) The moon stage. The performers of good actions reach the moon and enjoy there. (2) The ब्रह्मलोक stage. Those who meditate on Brahm reach there, and attain the Phenomenal Brahm. (3) The salvation stage in which the knowers realize the true Brahm.

So (*a*) explanation corresponds to (2) stage of explanation (*b*).

(*a*) देवयानपथा गत्वा परमेश्वरसायुज्यं गतस्य तृतीयं विश्वैश्वर्यलक्षणं फलं भवति.

(*b*) केवलकर्मणा धूमादिमार्गेण प्राप्तव्यचन्द्रलोकैश्वर्यात् उपासनेन अर्चिरादिमार्गेण प्राप्तव्यब्रह्मलोकैश्वर्याच्च परं तदपेक्षया तृतीयं केवल सम्यग्ज्ञानैकलभ्य मोक्षैश्वर्यमाविर्भवेदित्यर्थः।

देहभेदे—after death—(lit. at the breaking of the body). देहपातोत्तरकालम्, देहावसाने

विश्वैश्वर्ये—(*a*) Almighty God. (विश्वम् ऐश्वर्यं यस्य)

(*b*) *Salvation* characterized by all powers—(मोक्षैश्वर्यम्)

केवलः—quite free from all Avidyâ, &c. In (*a*) explanation केवलः should be taken after (निर्विशेषम् ब्रह्म ज्ञात्वा) understood. (निरस्तसमस्तोपाधिः) विद्यया दग्धा विद्या तत्कार्यविशेषः)

In (*b*) explanation केवल आप्त कामः is an explanation of the salvation stage expressed by तृतीयम् विश्वैश्वर्यं. It points out the negative and the positive sides of salvation—negative, by the destruction of Avidyâ, (केवलः) —positive, the attainment of all joys. (अविद्यादिनिवृत्तिलक्षणम् आनन्दाविर्भावलक्षणम् मोक्षमुपपाद्य तदुभयं संक्षिप्य दर्शयति)

आप्तकाम.—who has attained all desired objects or things giving happiness. आप्ताः निखिलाः कामाः (काम्यन्ते इति कामाः आनन्दाः) येन ॥

MANTRA I. 12.

एतज्ज्ञेयं नित्यमेवाऽत्मसंस्थं नातः परं वेदितव्यं हि किंचित् ।
भोक्ता भोग्यं प्रेरितारं च मत्वा सर्वं प्रोक्तं त्रिविधं ब्रह्ममेतत् ॥१२॥

12. (This Supreme Being) should always be realized as present in one's own soul, because there is nothing further than this which may be worthy to be known; having considered the nature of the soul, the objective world (of experience) and God, this whole three-fold (is known as) Brahmam—this has been chiefly declared (by the Vedânta).

NOTES.

This verse, by way of conclusion, puts the whole theory of the Vedânta in a nut-shell, and says that the Highest object of knowledge is Brahm. उक्तमर्थमुपसंहरति । आत्मतत्त्वस्यैव पुरुषार्थत्वात उपनिषत् प्रमेयतां जीवेश्वरप्रभेदस्य चिन्मात्रतां चाह ॥

नित्यमेव—(*a*) always (सर्वदैव), (b) eternal (अविनाशि); in this case एव will be associated with ब्रह्म (ब्रह्मैव ज्ञेयम्).

आत्मसंस्थम्—present in one's own soul (स्वात्मनि वर्तमानम्).

हि—because (there is nothing further or higher than this). हि शब्दो यस्मदर्थे । यस्माद्यातः परं वेदितव्यमस्ति किंचिदपि ॥

वेदितव्यम्—worthy to be known (वेदनीयम्).

भोक्ता—Nominative, in the sense of Accusative (भोक्ता = भोक्तारं, द्वितीयार्थे प्रथमा) The individual soul (जीवम्).

भोग्यम्—the collection of phenomena form of Mâyâ, the objective world of experience (दृश्यजातम् अजास्वरूपम्).

प्रेरितारं—ईश्वरम् (God).

मत्वा—Having considered the nature of the threefold division (made by माया) of the soul, &c. इमं प्रभेदं अविद्यामयमेव इति मत्वा तर्कयित्वा ॥

सर्वं त्रिविधमेतत् ब्रह्मम्—all this threefold, soul,&c.,is Brahmam (सर्वं भोक्तृत्वादि प्रभेदरूपम्).

(इति) प्रोक्तं (वेदान्तेषु)—this has been chiefly declared in the books on Vedânta. (प्रोक्तं प्रकर्षेणोक्तम्) ॥

MANTRA I. 13.

वह्नेर्यथा योनिगतस्य मूर्तिर्न दृश्यते नैव च लिङ्गनाशः ।
स भूय एवेन्धनयोनिगृह्यस्तद्वोभयं वै प्रणवेन देहे ॥१३॥

13. The form of fire present in the fire-producing wooden stick is not seen; yet there is no destruction of the form. Just as that (form of the fire), again, can be obtained by means of (another) wooden stick; like this, both (forms of Brahm) (can be grasped) in this body by means of Om.

NOTES.

So far, knowledge, the chief and only means of Salvation, has been described. Now this verse and the following describe the method of getting this saving knowledge. The method is meditation on the syllable Om, which reveals the Hidden Brahm. ब्रह्मज्ञानात् मोक्ष उक्तः । इदानीं ब्रह्मज्ञानोपायमाह । अभिध्यानाङ्गत्वेन प्रणवं दर्शयति.

योनिगतस्य—योनिः here means the fire-producing wooden stick (अरणिः)

लिंगनाशः—लिंग means (*a*) the body or subtle form of fire or of its nature, heat (लिंगस्य सूक्ष्मदेहस्य; ऊष्मणो वा); or, (*b*) indications which logically point out the presence of fire *i.e.* symptoms शुष्काश्वत्थसजातीयत्वादि । अतएव तदेव मथ्यते न यत्किंचित् ॥

इन्धन योनिः—Here योनिः means instrument, इन्धनं, means (another) wooden stick. (*i.e.*, by means of *friction* with another stick) योनिशब्दोऽत्र कारणवचनः । इन्धनं योनिः कारणमस्य स इन्धनयोनिः । गृह्यः चक्षुषा ग्रहणयोग्यः, इन्धनयोनिश्च असौ गृह्यश्च इति इन्धनयोनि गृह्यः ॥

गृह्य=to be obtained or grasped (visibly).

तद्वा=like that. वा=इव. इवार्थो वा शब्दः

प्रणवेन=By means of Om प्रणव=Om (ओंकारेण)

उभयं=(*a*) Both forms of Brahm, Real and phenomenal (परमपरं च ब्रह्म) ॥

Or, (*b*) both the pre-knowledge and after-knowledge conditions are thus illustrated, just as there is no fire visible before the friction of both

the sticks, but it is visible after the friction, in the same way knowledge of Brahm is not revealed before meditation on Om, but is revealed after that meditation. तच्चोभयं तदुभयमिव मथनात् प्राङ् न गृह्यते, मथनेन च गृह्यते । तद्वदात्मा वह्निस्थानीयः प्रणवेन उत्तरारणिस्थानीयेन मननात् गृह्यते देहेऽधरारणिस्थानीये ॥

Âtmâ is compared to fire.
Body is compared to fire-producing (first) wooden stick.
Meditation is compared to friction.
Om is compared to second fire-producing wooden stick.

MANTRA I. 14.

स्वदेहमरणिं कृत्वा प्रणवं चोत्तरारणिम् ।
ध्याननिर्मथनाभ्यासाद्देवं पश्येन्निगूढवत् ॥१४॥

14. Having made one's body (as it were) the (first) fire-producing wooden stick, and the syllable Om as the second wooden stick, (one) should see, by means of repeated friction in the form of meditation, the Luminous God like fire (which was) extremely hidden (before friction).

NOTES.

This verse is a mere explanation of the simile in the last verse. ध्याननिर्मथनाभ्यासात्—अभ्यास means repetition; निर्मथन friction (ध्यानमेव निर्मथनं तस्याऽभ्यासात्) उत्तरारणिः—the second wooden-stick or the stick placed above the fire-producing stick, अरणि, will stand for the human body or the human heart—the *place* where the truth will be revealed, while उत्तरणि will stand for the *instrument* or *cause* of true knowledge देहम् हृदयं शरीरं वा अधरारणिं कृत्वा आत्मतत्त्वाभिव्यक्तिस्थान कृत्वा प्रणवं च उत्तरारणिं कृत्वा सम्यग्ज्ञानकारणत्वेन स्वीकृत्य

निगूढवत् = (*a*) नितरां गूढाग्निवत् or (*b*) नितरां गूढकोशादिवत् like fire or treasure, &c., extremely hidden. But fire is better, to be consistent with the perfect simile.

MANTRA I. 15.

तिलेषु तैलं दधिनीव सर्पिरापः स्रोतःस्वरणीषु चाग्निः ।
एवमात्माऽत्मनि गृह्यतेऽसौ सत्येनैनं तपसा योऽनुपश्यति ॥१५॥

15. As oil in sesamum seeds, clarified butter in curd, water in hidden springs, and fire in fire-producing wooden-sticks (is obtained), so the (Supreme) Self is grasped in one's own mind (by him) who tries to see It with truth and mental concentration, and control of the senses.

NOTES.

This verse further illustrates and strengthens the same view. There *are* means of obtaining the Unseen Supreme Self, not somewhere outside, but in one's own mind. Just as oil can be obtained by *pressing* sesamum seeds, butter by churning milk, water by digging, and fire by friction, so the Supreme Self can be obtained by meditation. अदृश्योऽपि उपायैर्लभ्यः । प्रत्यक्षेणैव आत्मदर्शनं न तु परोक्षतया भवेत् इति उक्तार्थस्य दृढ़िम्ने दृष्टान्तान् बहून् दर्शयति । यथा तिलेषु पीडनेन तैलं दधिनि मथनेन सर्पिः, आपः स्रोतःसु भू खननेन, अरणीषु चाग्निर्मथनेन,एवमात्मा स्वात्मनि मननेन गृह्यते ॥

सार्पिः (सर्पिस् n.)=clarified butter (घृतम्)

स्रोतःसु=in hidden springs or dried up streams भूम्याद्यन्तर्हितेषु शुष्कासु, नदीषु वा ॥

आत्मनि—in one's own soul or mind (स्वात्मनि, बुद्धौ, अन्तःकरणे वा) ।

तपसा—mental and sense-concentration, for that is said to be the chief of tapas. तपसा इन्द्रियमनसामैकाग्र्यलक्षणेन । "मनसश्चेन्द्रियाणां च ऐकाग्र्यं परमं तपः" इति स्मरणात् ।

अनुपश्यति—Sees after remembering or frequently meditating on Him. अनुस्मृत्य पश्यति, पुनः पुनः चिन्तनेन वा पश्यति ।

MANTRA I. 16

सर्वव्यापिनमामात्मानं क्षीरे सर्पिरिवार्पितम् ।
आत्मविद्यातपोमूलं तद्ब्रह्मोपनिषत्परं तद्ब्रह्मोपनिषत्परमिति ॥१६॥

इति श्वेताश्वतरोपनिषत्सु प्रथमोऽध्यायः ॥ १ ॥

16. One should know that All-pervading Spirit who is present like clarified butter in milk, the means of whose obtaining are Spiritual Science and concentration (of mind and body) and who is that Brahm, Supreme, and present inside (as the Self of all); and present inside (as the Self of all).

NOTES.

This verse specifies the Self to be searched and calls him Brahm. यः उपलभ्यः आत्मा नात्रौ उपचरितः परन्तु ब्रह्म इत्याह ॥

क्षीरे—in milk.

अर्पितम्—literally, who has presented himself (as the essence of all), just as clarified butter is the essence of milk. Who stays in all as their essence. क्षीरे सर्पिरिव सर्वेषु सारत्वेनार्पितम् आत्मसमर्पकत्वेन स्थितम् ॥

आत्मविद्यातपो मूलम्(*a*) मूलं = cause The cause of obtaining him is आत्मविद्या = spiritual science and तपस् = concentration of mind and body (आत्मविद्या च तपश्च यस्यात्मलाभे मूलं हेतुः) ॥

(*b*) Who is the cause of acquiring spiritual knowledge and concentration Through His grace alone we can get true knowledge and self-control (आत्म-विद्या तपसो मूलम् निमित्तम्) ॥

It should be remembered that concentration is the means of getting knowledge and knowledge the means of getting salvation So the Supreme Being is the chief means of all these मोक्षसाधनात्मविद्यातत्साधनतपसोः परमात्मैव निमित्तम् ॥

उपनिषत्—(*a*) उप = near, inside, as one's own self निषत् = staying, present

उपप्रत्ययत्वेन आत्मत्वेन निषत् निषण्णम् अवस्थितम् ॥

(*b*) Mysterious being (रहस्यम्) ।

परं = Supreme (उत्कृष्टम्) ।

Repetition of तद्ब्रह्मोपनिषद् is in order to show reverence and to indicate the end of the Chapter द्विरुक्तिः आदरार्थं अध्यायसमाप्तिद्योतनार्थंच ॥

Here ends the First Chapter

CHAPTER II.

द्वितीयोऽध्यायः ॥

MANTRA II 1

युञ्जानः प्रथमं मनस्तत्त्वाय सविता धियः ।
अग्नेर्ज्योतिर्निचाय्य पृथिव्या अध्याभरत् ॥१॥

1. The Creator, first concentrating the mind (on His designed creation) (for becoming that) assumes the form of a (collective or universal) mind, as well as the form of sense-powers, having (then) seen the light of the soul (in the mind) He introduces (or divides) that mind (individually or separately) among created beings.—(Nârâyaṇa)

Or

The Creator, first concentrating the mind on the Supreme Being for the manifestation of the truth, and (checking) the organs of sense (from evil inclinations) and having then realized the Supreme Light of Lights, introduced that Light in the whole of creation.—(Vijñânabhagavat).

NOTES

The subject of this chapter is meditation and its methods In the last Chapter, meditation has been pointed out as a means to knowledge. In this Chapter meditation has been further elucidated.

ध्यानमुक्तम् । इदानीं तदपेक्षितसाधनविधानार्थं द्वितीयोऽध्याय आरभ्यते ॥

Four different interpretations have been given on the first verse of this Chapter All are agreed, however, that the verse deals with meditation and its glory. This verse and the four following occur in the Śukla Yajur Veda XV. 1-5. The verse has been given, says Nârâyaṇ, in order to show the Vedic authority for yoga and meditation. According to Vijñânabhâgavat, this verse shows God to be the Source or Cause of meditation, as already pointed out in **आत्मविद्यातपोमूलम्** According to Śankarâchârya, this verse constitutes a prayer to the Creator for power of yoga, and, in his opinion, it means. —

"The mind (as well as other breaths or senses) must be first concentrated on the Supreme Being. The Creator, having seen the light

of the Divine Fire (by introspection) (2nd meaning of धय) for the revelation of truth, has introduced the light in this body. (May He bestow on our senses illuminating powers!")

(This last understood)

(*a*) अथ योगेनात्मदर्शनाय योग निरूपयितुकामो मंत्रारूढतां योगस्य दर्शयति ॥

(*b*) प्रथमं तपो निमित्तत्वमीश्वरस्याह— युंजान इति ॥

(*c*) तत्र प्रथमं ध्यानसिद्धयर्थं सवितारमाशास्ते । अग्न्यादीनां यत्सर्ववस्तु प्रकाशन सामर्थ्यं तत्सर्वं अस्मद्वागादिषु संपादयेत्सविता यत्प्रसादादवाप्यते योगः इत्यर्थः ॥

(*a*) युंजानः concentrating (योजयन्) non-causal used for causal (योजयन् अन्तर्णितण्यिजर्थं मिदम्) ।

(*b*) should be concentrated (संयोजनीयम्) ।

मन :—The mind on his designed creation (understood).

(*a*) मनः कर्मसु ।

(*b*) The mind on the Supreme Self (परमात्मनि) ।

तत्त्वाय (*a*)—For becoming that —the mind, taken collectively In the course of creation, first the Collective or Universal Mind appears, and then the individual minds appear तत्त्वाय तस्य भावः तत्त्वं तस्मै स्वमनस्त्वसिद्धये सविता मनोरूपः समष्टिभावेन भवति ॥

(*b*) for the manifestation of the truth (तत्त्वापरोक्षाय) ।

सविता उत्पादकः ईश्वर :—God the Creator.

धियः (*a*) the powers or movements of the organs of sense

These powers or movements are also called प्राण The Creator is said also to assume the form of these powers. तथा सविता प्राणा भवति वागादिवृत्तिरूपेण भवति ॥

(*b*) organs of perception—(After it "checking from evil inclinations" understood) or to be associated with युंजानः (इतरानपि प्राणान् युंजानः) (ज्ञानेन्द्रियाणि असुरवृत्तिभ्यो वियोज्य) ।

(*c*) on account of introspection (बाह्यविषयाज्ञानात् सविता ज्योतिः निचाय्य) ।

अग्नेः ज्योतिः (*a*) Light of Agni, or the Luminous Soul The Creator found that mind was the light of the Luminous Soul, and therefore He introduced it separately among created beings. अग्नेः आत्मनो ज्योतिःमनसो मननशक्तिरिन्द्रियशक्तिश्च आत्ममीयमेव तेजः इत्यर्थः ॥

(*b*) The Light of all Lights, like Agni (अग्न्यादि सर्व-ज्योतिषां ज्योतिः)

(*c*) The Light of the Gods, fire, &c., who superintend over the organs of sense, respectively (अनुग्राहकदेवतानामग्न्यादीनाम्) ।

निचाय्य Having seen or realized ; indeclinable causal of चि with नि (दृष्ट्वा निश्चित्य वा) ।

पृथिव्यै (*a*) to created beings that were created from the five elements— पृथिवी standing for all the five elements प्रजायै पृथिव्यादि पंचभूतात्मक कार्यसंघाताय ।

Or, (*b*) पृथिव्याः अधि in the body (शरीरे) ।

अध्याभरत् = अधि + आभरत् = आहरत् (brought) Vedic subjunctive of हृ हृ and ग्रह् in the Vedas change their ह to भ; (brought or introduced that mind or light) (तन्मनः ज्योतिर्वा अध्याहरति आहरति वा) ।

MANTRA II. 2.

युक्तेन मनसा वयं देवस्य सवितुः सवे ।
सुवर्गेयाय शक्त्या ॥२॥

2 Under the command of the Self-Luminous Creator, with our mind controlled (by His grace), we try with (all our) strength, for meditation, the means of getting salvation ,

Or

We have been created by the Self-Luminous Creator, so that, with our mind controlled and (equipped with) power, (we may reach) Heaven.

NOTES.

This verse indicates the resolution by the seer of the mantra to perform yoga (इदानीं मंत्रद्रष्टा योगं वयमपि अनुष्ठास्याम इत्याह) ।

युक्तेन मनसा—with our mind controlled (by His grace) (तत्प्रसादात् ऐकाग्र्ययुक्तेन मनसा) ।

सवे (*a*) under the command or sanction अनुज्ञायां सत्याम् , or

(*b*) As the Śatapatha Brâhmana explains, we are in the creation (सवे) of the Creator, *i.e.*, we have been created by the Creator (सवितुः सवे प्रसवेस्थिताः सवित्रा प्रसूताः) ।

सुवर्गेयाय (*a*) (for meditation), the means of getting स्वर्ग or salvation. (स्वर्ग प्राप्तिहेतुभूताय ध्यानकर्मणे) with this प्रयतामहे इति शेषः meaning "we try" is understood.

(*b*) for the sake of salvation (which is sung by heavenly people) (स्वर्गिभिर्गीयते प्रार्थ्यते इति मोक्षः) ।

MANTRA II. 3.

युक्त्वाय मनसा देवान्त्सुवर्यतो धिया दिवम् ।
बृहज्ज्योतिः करिष्यतः सविता प्रसुवाति तान् ॥३॥

3 Having controlled with mind the organs of sense

which go to the world of sensuous pleasure (or heaven) and which manifest (by) insight (or wisdom) the Light (in the form of) the Luminous Brahm (or the Self Luminous Sun), the Creator stimulates those organs

Or

Having employed, with (a controlled) mind, the Gods, Indra, &c., who go to Brahm, the abode of bliss, and who manifest, by their insight or wisdom, the Light (of) the Self-Luminous Brahm, the Creator commands those gods.

युक्त्वाय = युक्त्वा The Vedic form of Indeclinable Participle, which is formed by adding **य** to **त्वा = योजयित्वा** = (a) Having controlled, or (b) having employed or engaged (**क्त्वो यक्**).

देवान्—(*a*) The organs of sense (**करणानि**).

(*b*)—The gods Indra, Brahmâ, &c. (**ब्रह्मेन्द्रादि देवान्**).

सुवर्यतो—सुवर् = स्वः an abode of joy, meaning, (*a*) the external world of pleasure (**विषयजातम्**) or (*b*) Brahm, the abode of perfect bliss (**पूर्णानन्द ब्रह्म**).

यतो = यतः Present participle Accusative Plural of **या**, to go, and = **गच्छतः** (**द्वितीया बहुवचनम्**).

So the whole means—going to Brahm or to the sensuous world

धिया—By wisdom or insight (**सम्यग्दर्शनेन**).

दिवम्—Self-Luminous (**द्योतनस्वभावम्**).

बृहज्ज्योतिः (*a*) **बृहत्** (from the same root from which **ब्रह्म** is derived) = **ब्रह्म + ज्योतिः** Light

Or, (*b*) **बृहज्ज्योतिः** is the name of the sun (**आदित्यो बृहज्ज्योतिः**).

करिष्यतः—Making or manifesting Future Participle Accusative Plural (**आविष्करिष्यतः द्वितीया बहुवचनम्**).

प्रसुवाति—(*a*) stimulates, from √**सू** to stimulate, Vedic subjunctive.

षू प्रेरणे लेट् आट् (Implied meaning : may he stimulate).

(*b*) Commands, sanctions (or gives them grace) (**अनुजानाति**).

NOTES.

This verse includes (*a*) a prayer that God may grant that our organs of sense may desist from the world of sense and may attend to the Spiritual light (*b*) It also alludes to God's grace towards the Seekers like Indra, (&c.), of Salvation (*a*) **यथा कारणानि विषयेभ्यो निवृत्तानि आत्माभिमुखानि**

आत्मप्रकाशमेव कुर्युः, तथाऽनुज्ञानातु सवितेत्यर्थः। (b) इन्द्रादिदेवानां मुमुक्षूणां अनुग्राहकत्वं परमेश्वरस्य स्वभाव इत्याह॥

MANTRA II. 4

युञ्जते मन उत युञ्जते धियो विप्रा विप्रस्य बृहतो विपश्चितः।
विहोत्रा दधे वयुना विदेक इन्महो देवस्य सवितुः परिष्टुतिः ॥४॥

4. Wise Brahmans control the mind and control the organs of sense ; (by them) great praise should be done of (that) Self-Luminous Creator (who) is All-pervading, mighty, and Omniscient, and (who) the wise Being, quite single-handed accomplishes His works

धियः—Organs of sense or perception (**ज्ञानेन्द्रियाणि**)

विप्राः—Wise Brahmans (**विवेकज्ञानवन्तो ब्राह्मणाः**)

विप्रस्य—All-pervading, from **प्रा** to fill (**विशेषेण व्याप्तस्य, पूर्णस्य—प्रा पूर्णे**)

बृहतो—(Of the) mighty (**महतः**)

विपश्चितः—(Of the) All-knowing (**सर्वज्ञस्य**). After this, some commentators associate **परिष्टुतिः कर्त्तव्या** and some bring **संबन्धिकर्मणि** understood **मनो धियः युञ्यते**—*i.e*, wise men control their mind, &c, in actions (sacred to) the Creator.

विदधे—(In the Vedas, Upasarga is not necessarily put immediately before a verb. It may be put at a much greater distance from the verb) = **विधत्ते** does, accomplishes

होत्राः (*a*) works (**क्रिया**) (object of **विधत्ते**) or **होत्रा** (*b*) Rigvedic priest **ऋत्विक्**, (subject of **विधत्ते**), with object **तत्कर्म** understood

वयुनावित्—full of wisdom, wise **(प्रज्ञावित् ज्ञानी)**।

एक इत् = **एक एव**, quite alone or single-handed In explanation (*b*), **विधत्ते** is also the verb to **एक इत्**, and so the third line will mean —

"The priest performs his (God's) work, and He the wise (God) Being accomplishes his (works) alone"

महो = **महती**, great

परिष्टुतिः = thorough praise (**समन्तात् स्तुतिः**) after it (*a*) **कर्त्तव्या** is understood or, (*b*) if a man controls his mind, &c, in God's works, then God will be praised or glorified **(तेन कर्मणा किं भवतीत्याह—महती देवस्य कीर्तिः भवति)**.

N.B—This verse lays down that the seekers after God should highly praise Him alone **(तस्यैव परमेश्वरस्य मुमुक्षुभिर्महती परिष्टुतिः कर्तव्येत्याह)**.

MANTRA II 5.

युजे वां ब्रह्म पूर्व्यं नमोभिर्विश्लोकायन्ति पथ्येव सूरेः ।
शृण्वन्तु विश्वे अमृतस्य पुत्रा आ ये धामानि दिव्यानि तस्थुः ॥५॥

5 (O Heart and mind !) I fix both of you (on) that Brahm who exists from time without beginning May my praise, with salutations, go forth, in various ways (to God), like fame by (in) the path of a wise man Hear (the praise), All ye Sons of the Immortal, who live in Heavenly abodes.

NOTES.

This verse expresses the resolution on the part of a Salvation-Seeker to follow in the footsteps of great sages and to praise and realize God by means of self-control **यथा पूर्वे ब्राह्मणाः ब्रह्म साक्षात्कृतवन्तः, तथाऽहमपि बाह्यान्तःकरणप्रणिधानमुखेन ब्रह्माऽपरोक्षीकरिष्यामीति मुमुक्षुः आह ॥**

युजे—I fix or control (**समादधे**)

वाम्—both of you (*a*) (Heart and mind) **(मनोबुद्धी)**

(*b*) **वाङ्मनसी.**

The tongue and the heart—The tongue standing for other organs also. The mind and the organs of sense have already been pointed out in verse 4 as required to be controlled.

(*c*) the Individual Soul and God (**जीवपरमात्मानौ**) **युजे** *i.e*, I make both of you one (**तादात्म्यलक्षणं कुर्वे**)

(*d*) **प्राण** (standing for all organs) and **अन्न**, oblations of food **(प्राणान्नयोराहुत्या योगः)**.

पूर्व्यं—Ancient, existing from time without beginning **(चिरंतनम्, अनादिसिद्धम्) ॥**

नमोभिः—with salutations (**नमस्कारैः**) ।

श्लोकं—praise (**स्तुतिः**) ।

व्येतु—go forth in various ways to God **(ईश्वरमुद्दिश्य विविधमेतु) विसर्पतु ॥**

Or **विश्लोकः** = **विविधः श्लोकः** praise of various kinds

पथ्येव सूरेः—(*a*) **सूरिः** means a wise man **(प्राज्ञस्य)॥ पथ्या इव = पथा इव**, just as the fame of a wise man goes forth in his path. (*b*) or in my path alone, who know Yoga (*a*) **सूरेः प्राज्ञस्य पथ्येव सन्मार्गे वर्त्तमानं निमित्तीकृत्य कीर्तिरिव** (*b*) **सूरेः योगविदो मम पथि एव ॥**

शृण्वन्तु = Hear that praise **(तं च श्लोकं)** ।

आतस्थुः—who live (**आङ् उत्तरत्र सम्बन्धः**) ॥

धामानि—abodes, places (**स्थानानि**) ॥

दिव्यानि—Heavenly (**दिवि भवानि**) ॥

अग्निर्यत्राभिमथ्यते वायुर्यत्राभियुज्यते । सोमो यत्रातिरिच्यते तत्र संजायते मनः ॥६॥

6. (During the condition of yoga) the mind becomes (concentrated on its object of thought) (in that part of the body) where heat is inflamed, where wind is checked, and where the moon is greatly melted (or emptied) (or becomes plentiful).

Or

(The mind of an unprayerful man) becomes only absorbed in ceremonial actions, in which fire is burnt, where the wind (makes noise) when checked, and where the Soma juice is greatly emptied

S. Vivekananda :—Where the fire is churned, where the air is controlled, where the flow of Soma becomes plentiful, there a (perfect) mind is created.

NOTES

This verse has been quite differently interpreted According to Vijñânabhagavat this verse and some following verses describe the condition of yoga. According to Nârâyana, it treats of the birth of the human body and (mind) an instrument of Yoga According to Śankarâchârya, this verse describes the condition of unspiritual and unprayerfulnen, who, therefore, deprived of the grace of God, are merely drowned in the performance of external ceremonies.

(*a*) **योगमुपदिशन्ति उत्तरे केचित् मंत्राः । प्रथमं योगं संक्षिप्याह—अग्निरिति ॥**

(*b*) **यस्तु पुनः प्रार्थनामकृत्वा तैरननुज्ञातः सन् योगे प्रवर्तते स भोगहेतौ कर्मण्येव प्रवर्तते इत्याह—अग्निरिति ॥**

अग्निर्यत्राभिमथ्यते—(*a*) where (**यत्र**) in the **मूलाधारे**—a mystical circle above the organs of generation, fire (in the supposed **अग्निमंडले**, according to Yoga Philosophy) is inflamed during the condition of yoga **अभिमथ्यते** = agitated or inflamed. **(यत्र मूलाधारेऽग्निः अग्निमण्डले चोभ्यते) ॥**

(*b*) where, fire as in a **यज्ञ**, is burnt **(आधानादौ) ॥**

वायुर्यत्राधिरुध्यते (*a*) where wind is checked—**यत्र** stands for a portion of the human body called **सुषुम्ना** which is an artery, called the middle artery, between two arteries, **इडा** and **पिंगला**). Now, the wind coming from **मूलाधार**,

is checked at the artery called सुषुम्ना during the practice of Yoga.—See S. Vivekananda's Raja Yoga—pages 53-55, Longman, Green & Co.
वायुर्यत्रैव मूलाधारात् सुषुम्नायाम् अधि उपरि अवरुध्यते ।

(*b*) where, during the course of a sacrifice, called प्रवर्ग्य, &c, the wind is checked, and so makes a clear loud noise. (वायुर्यत्राधिरुध्यते प्रवर्ग्यादौ । सवित्रा प्रेरितः शब्दमभिव्यक्तं करोति) ॥

सोमो यत्रातिरिच्यते (*a*) During the course of Yoga, the Yogi contemplates on the moon as if standing on the portion of his head called, द्वादशान्त (यत्र), and this contemplation gives him the bliss of nectar The moon (सोम) is said to be full of nectar, and, as the Yogi meditates on the moon he feels the moon actually dropping its nectar throughout his body, and so giving him blissful joy सोमः चन्द्रमण्डलं यत्र द्वादशान्ते ध्यातमतिरिच्यते अतिशयेन रिच्यते । यत्र सुषुम्नायामामूला-धारात् अमृतं स्रवद् भाव्यते ॥

अतिरिच्यते = is greatly emptied or melted, *i e*, oozes out nectar.

(*b*) Soma juice

तत्र—(*a*) in places called मूलाधार, द्वादशान्त and सुषुम्ना (मूलाधारे, द्वादशान्तस्थित चन्द्रमण्डले, सुषुम्नायां च) ।

(*b*) in the yajña (क्रतौ) ।

संजायते—(*a*) becomes concentrated on its object of thought ध्येयवस्तुप्रवणं जायते ॥

(*b*) is absorbed in, becomes attentive to (प्रवर्तते).

MANTRA II. 7

सवित्रा प्रसवेन जुषेत ब्रह्म पूर्व्यम् । तत्र योनिं कृणवसे नहि ते पूर्वमाचिपत् ॥७॥

(7) One should win the love of the Creator who is the Chief Cause of the world Thou shouldst practise faith in that Being who is Brahm, existing from time without beginning; in that case no (need of) doing public works (*i.e.*, Karma in general) will disturb thee.

Or

One should serve Brahm, existing from time without beginning, with nectar produced from the moon (during the practice of Yoga); in that place (called मूलाधार) thou shouldst make a locality called (अग्निमंडल) for the worship of Brahm. In that way the fruit will not be delayed to thee.

This verse has been differently interpreted. According to Śankarâchârya, it exhorts a man to win the grace of God, for, without that grace, he will not understand Yoga and will remain drowned in Karma. According to Vijñânabhagavat, it describes the method of meditation

(*a*) यस्मादननुज्ञातस्य तस्य भोगहेतौ कर्मण्येव प्रवृत्तिः तस्मादित्याह—सवित्रेति ।

(*b*) ध्यानप्रकारमाह—सवित्रेति ।

सवित्रा—(*a*) By the Creator

(*b*) By the moon situated on the द्वादशान्त (द्वादशान्त स्थित चन्द्रमण्डलेन)

प्रसवेन—(*a*) An etymological explanation of the word सवितृ—the chief cause of the world. सवितृ शब्दार्थमाह = प्रकर्षेण सूते इति प्रसवो जगत्कारणं तेन ।

(*b*) (the nectar) produced or flowing (प्रसूतामृतेन)

जुषेत—(*a*) should be loved or served by, should win the grace or love of. निरतिशयप्रीतिमान् क्रियेत ।

(*b*) should serve (सेवेत) ।

तत्र—(*a*) in that Brahm (तस्मिन् ब्रह्मणि) ।

(*b*) in the mystical portion of the human body called मूलाधार (मूलाधारे).

योनिं—(*a*) faith, shelter, refuge, home (or contemplation) (निष्ठां समाधिलक्षणं, स्थानम्) ।

(*b*) A locality (a portion of the human body) for the worship of Brahm. This locality is called अग्निमंडल (योनिम् अग्निमंडलं ब्रह्मोपासनस्थानत्वेन) ।

कृणवसे—Do or practise This is the Vedic subjunctive of √कृ to do, or present tense of कृ (with नु irregularly added) in the imperative sense (लिङर्थे लेट् करोतेर्विकरणपुरुषव्यत्ययः शबपि) ।

पूर्तम्—(*a*) The construction of public works, like gardens, wells, &c., for the benefit of the public. It stands for Karma in general. कूपारामादिकरणजन्यमदृष्टं पूर्तमित्युपलक्षणं शुभाशुभ कर्म निखिलमपि ।

(*b*) filled, born, fruit—*i e*, Brahm as a fruit appearing (to the thinker) in the place called मूलाधारपूर्तं पूरितं फलितं मूलाधारस्थं ब्रह्म ।

Another reading is पूर्वम्—previous actions—actions of the past and this life.

न अवसृप्त्—(*a*) does not throw or bind ; does not disturb your attention from Brahm towards external things When true knowledge is realized, all necessity of Karma is gone. For Karma is binding only so long as there is no realization of one's unity with the Over-Supreme Soul.

When that true knowledge comes, all Karma is destroyed. न अक्षिपत् न पुनर्भोगहेतोर्बध्नाति, क्षेपणं बहिर्मुखत्वेन गमनं कारयति वा । ज्ञानाग्निना सबीजस्य कर्मणः दग्धत्वात् ।

(b) (Brahm) does not delay. That is, if you will meditate on Brahm in this way, He will give you the fruit of His own Vision (दर्शन) very soon. ब्रह्म न अक्षिपत् कालक्षेप न करोति । एवं ध्यातं ब्रह्म शीघ्र फलं प्रयच्छति इत्यर्थः ।

MANTRA II 8.

त्रिरुन्नतं स्थाप्य समं शरीरं हृदीन्द्रियाणि मनसा संनिरुध्य ।
ब्रह्मोडुपेन प्रतरेत विद्वान्स्रोतांसि सर्वाणि भयावहानि ॥८॥

(8) Having equally balanced the body, with its three portions raised, and fixed the organs of sense on the heart by means of the mind, the wise man should cross, by the boat of Om (or knowledge of Brahm), all the dangerous rivers.

NOTE.

This verse and the few following describe the details of Yoga or Samâdhi (समाधिकरणप्रकार दर्शयति) ।

त्रिरुन्नतम्—with its three portions, the chest, the neck, and the head (or the belly, the shoulders, and the chest) raised up त्रीणि उरोग्रीवाशिरांसि (उदरांसोरांसि वा) उन्नतानि यस्मिन् शरीरे ।

स्थाप्य—fixed or balanced

समं—equally, evenly

हृदि—In the lotus of the heart, or the cave of the heart having five cavities. हृदयसरसिजे पद्माकारे मांसखंडे पंचछिद्रे हृदयकुहरे वा ।

संनिवेश्य = Having thoroughly entered into or fixed (सम्यक् नितरां प्रवेशनं कारयित्वा) ।

ब्रह्मोडुपेन = उडुपः means a ship or a boat, ब्रह्म means Om, or knowledge of Brahm. ब्रह्म (प्रणवः ब्रह्मज्ञानं वा) एव उडुपः तरणसाधनं तेन ॥

स्रोतांसि—The rivers are streams These are either the various phenomena of the world compared to a river, or especially the *various forms of desire* or *dark* tendencies. Bhartri also has compared desire to a river in the verse (आशा नाम नदी मनोरथजला तृष्णातरंगाकुला) ॥ संसारसरितः स्वाभाविकाविद्याकामकर्मप्रवर्तितानि आशानिर्मितानि वासनारूपाणि ॥

भयावहानि—those which bring danger. The danger referred to is the large number of births which a soul, subject to desire, has to undergo. भयं आवहन्ति समन्तात् सर्वेषु शरीरग्रहणेषु प्रापयन्तीति ॥

MANTRA II. 9

प्राणान्प्रपीड्येह संयुक्तचेष्टः क्षीणे प्राणे नासिकयो-
च्छ्वसीत। दुष्टाश्वयुक्तमिव वाहमेनं विद्वान्मनो धारयेताप्रमत्तः॥९॥

9 Being moderate in his activities (the yogi), having forcibly checked the breaths in the body, should breathe through the nostril when the breath has decreased (in quantity). Being careful, the wise man should control his mind like a chariot, to which refractory horses have been yoked

NOTES

This verse points out the method of Prânâyâma (**प्राणायामप्रकारमाह—प्राणानिति**) ।

प्रपीड्य—Having greatly or forcibly checked (**प्रकर्षेण निरुध्य**) ।

इह—in this body (**अस्मिन् शरीरे**) ।

संयुक्तचेष्टः—Whose activities are moderate, avoiding extremes (**युक्तो नात्यश्नत इति संयुक्ता चेष्टा यस्य**) ।

क्षीणे—Having decreased in quantity or power referring to Prâṇa, mind or the limbs of the body (**तनुत्वं गते प्राणे मनसि, तत्तत्स्थाननिरोधेन तत्तत्स्थाने तनुत्वं गते**) ।

दुष्टाश्वयुक्तम् = To which refractory or uncontrollable horses have been yoked (**दुर्दान्तैः अश्वः युतम्**) ।

वाहं = Chariot **रथम् (नेतारं प्रग्रहं वा)** ।

अप्रमत्तः = Careful, vigilant, should be always suspicious of his organs of sense, even though conquered, **जितानामपि इन्द्रियाश्वानां वैरिणामिव विश्वासं न कुर्यादित्यर्थः** ।

धारयेत—Should hold or control.

MANTRA II. 10.

समे शुचौ शर्करावह्निवालुकाविवर्जिते शब्दजलाश्रयादिभिः ।
मनोऽनुकूले न तु चक्षुपीडने गुहानिवाताश्रयणे प्रयोजयेत् ॥१०॥

10. One should perform yoga, having resorted to a place which should be free from wind and should be solitary (or should have a cave), which should be level, clean, free from pebbles, fire, sand, as well as from noise, watery places, etc., should be (above all) agreeable to the mind and not oppressive to the eye

NOTES.

This verse describes the place where to perform yoga (योगानुष्ठानयोग्यं देशमाह) ।

शर्करावह्निवालुकाविवर्जिते—Free from शर्कराः = Pebbles (क्षुद्रोपलः) fire (वह्निः) and sand (वालुका) ।

शब्दजलाश्रयादिभिः —As well as free from noise (शब्दः) and watery places, etc., (जलाश्रयाः), where there is a danger of fall (जलसंनिधौ तत्र पातसंभवात्) ।

मनोऽनुकूले —This is the chief condition The place should be agreeable to the mind. प्रधानविशेषमाह—यत्र मनस आनुकूल्य—लक्षणं प्रयोजनं सिध्यति) ।

चक्षुपीडने—Oppressive or revolting to the eyes The Visarga of चक्षुष् has been dropped—a peculiarity of Vedic Grammar (विसर्गलोपः छान्दसः) ।

गुहानिवाताश्रयणे—गुहा = Cave or solitary place निवातः = a place free from wind (निर्वातं) आश्रयणं = taking a resort or simply a resort or with the reading पाठ आश्रयणेन = निवासतेन—by living in a cave and in a place windless. (गुहायां एकान्ते निवाते निर्वाते समाश्रित्य) ।

प्रयोजयेत—Should practise yoga प्रकर्षेण योग कुर्यात् ॥

MANTRA II 11

नीहारधूमार्कानलानिलानां खद्योतविद्युत्स्फटिकशशीनाम् ॥
एतानि रूपाणि पुरःसराणि ब्रह्मण्यभिव्यक्तिकराणि योगे ॥११॥

11. During the practice of) yoga, the forms of mist, smoke, the sun, wind, fire, fire-fly, lightning, crystal, and the moon—these are forerunners, which bring about (*i.e.*, indicate) the manifestation of Brahm

NOTES

This verse describes that stage, when, after Prânâyâm, has been fairly practised, and the organs of sense have been mastered, the vision of Brahm is not far off During this stage visions of Bright things appear to the yogi—things the brightness of which is but the dimmest reflection of the dazzling Light of the Self-Luminous Being प्राणायामैः प्राणे जिते सर्वेन्द्रियवृत्तीनां मनसि प्रत्याहृतत्वात् अनेकेऽर्थाः स्फुरन्ति । एतद्रूपप्रादुर्भावे ब्रह्मप्रादुर्भावोऽविदूरे ॥

नीहारः—Mist (तुषारः) ।

अनिलः—Wind. Though the form of the wind is invisible, it can be evidently felt through the movement of leaves, etc. यद्यपि सः पुरःसरो न दृश्यते तथापि तदाहत पल्लवानीव दृश्यन्ते ॥

खद्योतः—Fire-fly, gloworm खे द्योतते कीट विशेषः ॥

स्फटिकः—Crystal.

पुरःसराणि—Foreiunneis (अग्रगामीनि) ।

अभिव्यक्तिकराणि—अभिव्यक्तिः means manifestation This word shows that Brahm is hidden from view by the curtain of nescience (Avidyâ) and, as soon as that curtain is removed, Brahm is revealed (अभिव्यक्तिः अविद्याजवनिकाच्छन्नस्य ब्रह्मणः तज्जवनिकापगमः तत्कराणि) ।

MANTRA II. 12

पृथ्व्यप्तेजोऽनिलखे समुत्थिते पञ्चात्मके योगगुणे प्रवृत्ते ।
न तस्य रोगो न जरा न मृत्युः प्राप्तस्य योगाग्निमयं शरीरम् ॥१२॥

12. When Earth, water, fire, air, and ether have been conquered, and when, (therefore), the characteristic of yoga (consisting in the control of the five elements) has been achieved (then) no disease, no old age, and no death (will be) his (who has) acquired a body full of the fire of yoga.

NOTES

This verse describes the process of the conquest of five elements, and the fruit of that conquest, by yoga (भूत जय प्रकारं भूतजयफल चाह) ।

पृथिव्यप्तेजोऽनिलखे समुत्थिते = (*a*) समुत्थिते = conquered, mastered.

पृथिव्यां अप्सु तेजसि वायौ खे च क्रमेण समुत्थिते जिते वशीकृते ।

खे = ether (खं) (आकाशः) or ;

(*b*) this whole adjective qualifies शरीरे understood.

Then समुत्थिते = born and the whole will mean—"born of Earth, water, fire, air and ether" (तेभ्यः पृथिव्यादिभूतेभ्यः संजाते) ॥

पंचात्मके—(*a*) consisting in the free control and use of the five elements. भूतपंचकस्य यथेष्टविनियोज्यत्व योग्यतालक्षणे ।

(*b*) the body, made up of five elements (भूतपंचात्मके शरीरे) ।

योगगुणे—the 'chief' characteristic of yoga

प्रवृत्ते—begun to operate, achieved (in the body) in (*b*). (प्रवृत्तिं कुर्वति, निष्पादिते) ।

योगाग्निमयं शरीरं = body full of the fire of yoga Yoga is compared to fire, as it destroys all evil योगाग्निप्रचुरं, (योगाग्निसंप्लुष्टदोषकलापं शरीरं प्राप्तस्य) ।

MANTRA II 13

लघुत्वमारोग्यमलोलुपत्वं वर्णप्रसादं स्वरसौष्ठवं च ।
गन्धः शुभो मूत्रपुरीषमल्पं योगप्रवृत्तिं प्रथमां वदन्ति ॥१३॥

13. (The yogis) describe the first commencement of yoga as being lightness of the body, good health, freedom from attachment to senses, brightness of colour, fineness of voice, good smell, and urine and excreta small in quantity

NOTES

Four stages of yoga have been mentioned —(1) **आरम्भ** (2) **घट** (3) **परिचय** (4) **निष्पत्ति :** This verse describes the first stage, called **आरम्भ ॥ इयं चतसृषु योगावस्थासु आरम्भाख्या प्रथमाऽवस्था । यथोत्तरम्—आरम्भश्च घटश्चैव तथा परिचयोऽपि च । निष्पत्तिः सर्वयोगेषु योगावस्था भवन्ति ताः ।**

लघुत्वं—lightness of the body (**शरीरस्य**) ।

आरोग्यम्—freedom from ill-health **(अरोगस्य भावः)** ।

अलोलुपत्वम्—लोलुप : means sensual or attached to sensual pleasures. **लोलुपः विषयलम्पटः तस्य भावः तत्व न लोलुपत्वमलोलुपत्वम् अभिलाषहीनत्वम् ।**

वर्णप्रसादम्—प्रसाद : means brightness, clearness

सौष्ठवं—Goodness, *fineness*

मूत्रपुरीषं—(मूत्रं च पुरीषं च) These are said to be small, even though he may take much food **(भूयस्यपि पीतेऽशिते च स्तोकम्)**

योगप्रवृत्तिम् = प्रवृत्ति : means appearance, manifestation, commencement, setting in

The first "dawn" of Yoga (**आरम्भः**) ।

MANTRA II 14.

यथैव बिम्बं मृदयोपलिप्तं तेजोमयं भ्राजते तत्सुधान्तम् ।
तद्वाऽऽत्मतत्त्वं प्रसमीक्ष्य देही एकः कृतार्थो भवते वीतशोकः ॥१४॥

14. Just as a disc (of gold or silver), covered with dust, shines full of lustre when it is well-washed ; in the same way, man, having thoroughly realized the Reality of the Spirit, and being one with God, becomes free from sorrow and attains his (desired) object.

NOTES.

This verse describes the second stage of Yoga called घट in which man becomes divine द्वितीयायां घटीकृत्य वायुमभ्यति मध्यमः। दृढासनो भवेद्योगी ज्ञानी देवसमस्तदा ॥ इति लक्षितां द्वितीयां घटावस्थां सिद्धिमाह—

बिम्बं—Disc (of gold or silver) (सौवर्णं राजतं वा)।

मृदया—With dust (or (*b*) cleaned with भस्म or) ashes (मृदया)।

उपलिप्तम्—besmeared, covered (आच्छन्नम्)।

तेजोमयं—full of light or lustre

सुधान्तम्—is the Vedic form to express सुधौतम्, well washed (सुधौतमिति अस्मिन्नर्थे सुधान्तमिति छान्दसम्) ॥

भ्राजते—shines.

तद्वा = तद्वत्—like this, in the same way

प्रसमीक्ष्य—Having thoroughly realized (प्रकर्षेण साक्षात् कृत्य) ॥

देही—Man (one having a body).

एक :—Become one with God. (परमात्मनैक्यमापन्न :)।

कृतार्थः = Who has attained his object (प्राप्त प्राप्तव्यः, कृतः संपादितोऽर्थः येन) ॥

भवते = भवति ॥

वीतशोक :—Freed from sorrow (वीतो ऽपगतः शोको यस्मात्), from whom sorrow has fled away

MANTRA II. 15.

यदाऽऽत्मतत्त्वेन तु ब्रह्मतत्त्वं दीपोपमेनेह युक्तः प्रपश्येत् ।
अजं ध्रुवं सर्वतत्त्वैर्विशुद्धं ज्ञात्वा देवं मुच्यते सर्वपाशैः ॥१५॥

15. When (a man) of self-control sees here (in his heart) the Reality of Brahm only by his own self, as if with a lamp, he is released from all bonds, having known the Self-Luminous Being, who is without beginning, unchangeable, and untainted with all things of Mâyâ.

NOTES.

This verse describes the third stage of Yoga, called परिचय, in which the least traces of duality disappear, and unity is thoroughly realized. "तृतीयायां ततो भूत्वा सिंहस्येव महाध्वनिः। महाशून्यं ततो भाति सर्वसिद्धिसमाश्रयम् ॥" इति लक्षितां परिचयावस्थामाह, जीवपरयोरैक्यं च दर्शयति ॥

आत्मतत्त्वेन = By one's own self (निजस्वरूपेण)।

दीपोपमेन—Like a lamp (Comp. Buddha—"Be your own lamps.")

तु—Emphatically—only by his own self (अवधारणे) ॥

इह—In the heart (हृदयकुहरे) ।

आत्मतत्वेन पश्येत also hints that one should see unity between his soul and God (एकतया पश्येदित्यर्थ :) ।

युक्त :—Controlled (शमदमादिसंपन्न .) ।

अज—Uncreated, without beginning (अनादिम्) ।

ध्रुवं—Unchangeable (अच्युतस्वरूपं) ।

सर्वतत्वै :—By all things of Mâyâ or Avidyâ (अविद्यातत्कार्यै:) ।

विशुद्धम्—Unmixed, untainted (असंस्पृष्टम्) ।

MANTRA II. 16

एषोऽह देवः प्रतिशोऽनु सर्वाः पूर्वो ह जातः स उ गर्भे अन्तः । स एव जातः स जनिष्यमाणः प्रत्यङ्जनांस्तिष्ठति सर्वतोमुखः ॥ १६ ॥

16. It is this Luminous Being alone who pervades all the directions. It is He who was first-born (as Hiraṇya-garbha); it is He who is immanent in the womb (of the Universe as Vîrâṭ); whatever is born (as individual soul) is He; and whatever will be born will be He with faces everywhere, He is present *within* (as the self of) all human beings.

NOTES.

(*a*) This verse most forcibly describes the unity of the individual soul with the Supreme Soul indicated in the above verse.

(*b*) According to Nârâyan, the verse indicates the 4th stage of Yoga called निष्पत्ति: ।

"परमात्मानमात्मत्वेन विजानीयात्" इत्युक्तं तदेव ब्रह्मरूपपुरुषाभिज्ञान् अस्मान् प्रत्याह (*b*) निष्पन्नयवस्थामाह ।

ह—(emphatically) only or alone (एवार्थे) ॥

प्रदिश :—Directions, or प्र may be combined with तिष्ठति ॥

पूर्वो जात :—Was first born as Hiraṇyagarbha (हिरण्यगर्भ रूपेण सर्वस्मात्पूर्वं जात :) ॥

अनु = अनुगतो व्याप्य स्थित :—अनु governing दिश :—Having pervaded all the directions

गर्भे अन्तः—As Virâṭ in the womb of the Universe (ब्रह्मांडोदरेऽन्तर्विराड्रूपेणापि वर्तते) ॥

सर्व जात :—Referring to innumerable जीव or individual souls that take births (अनन्तजीवात्मना जातः) ॥

जनिष्यमाण :—Future Passive Participle (whatever will be born).

प्रत्यक् = Within, as the Self, बुद्ध्यादिभ्यः प्रतिप्रातिकूल्येनाऽन्तरत्वेन गच्छतीति । अहमिति आत्मभावेन प्रतीयमानः ॥

जनान् = All human beings Another reading is जनाः—O, all human beings.

सर्वतोमुख :—(*a*) Present everywhere (सर्वत्र संमुखः)

(*b*) Whose faces are the faces of all creatures. सर्व प्राणिगतानि मुखानि अस्य ॥

(*c*) Whose faces are everywhere. सर्वासु दिक्षु मुखानि यस्य ॥

MANTRA II. 17.

यो देवोऽग्नौ योऽप्सु यो विश्वं भुवनमाविवेश । य ओषधीषु यो वनस्पतिषु तस्मै देवाय नमोनमः ॥ १७ ॥

इति श्वेताश्वतरोपनिषत्सु द्वितीयोऽध्यायः ॥ २ ॥

17. Salutation, salutation to that Luminous Being who pervades fire, who pervades the waters, who pervades the whole universe, who pervades plants, and who pervades trees.

NOTES.

This verse further emphasizes the Divine Immanence. In short, it is His Power that pervades the whole creation, animate, as well as inanimate. किं बहुना सर्वत्र स्थावरजंगमेषु शक्तिरेतदीयैव इत्युपसंहरति ॥

भुवनं—Creation, universe (भवतीति भुवनं कार्यजातम्) ॥

आविवेश—Literally, entered, pervaded—Past, in the sense of all times.

ओषधीषु—Fruit-bearing plants, like rice, etc. (शाल्यादिषु) (फलपाकावसायिषु) ॥

वनस्पतिषु—Trees like the Peepul, giving fruit without flowers. (पुष्पं विना फलवत्सु) अश्वत्थादिषु ॥

Here ends the Second Chapter.

CHAPTER III.

तृतीयोऽध्यायः ॥३॥

MANTRA III. 1.

य एको जालवानीशत ईशनीभिः सर्वाँल्लोकानीशत ईशनीभिः।
य एवैक उद्भवे संभवे च य एतद्विदुरमृतास्ते भवन्ति ॥१॥

1. Those become immortal who know Him who, the one Lord of the web of Mâyâ, governs by his (Sovereign) powers, governs all the worlds by his (Sovereign) powers, who alone remains one (without a second) and the same at the time of Creation, Destruction, and the interval between them.

NOTES

The Second Chapter dealt mainly with yoga. This third Chapter deals specially with the *knowledge* of Brahm and other technical terms used in the Vedanta This verse describes the meaning of Brahm. पूर्वं योगस्य सिद्धिरुक्ता। तत्र वाक्यार्थज्ञानं च ब्रह्मात्मपदार्थयोर्ज्ञानमन्तरेण न भवतीति पदार्थ-ज्ञानायायं अध्याय आरभ्यते। तत्र प्रथमं ब्रह्मपदार्थमाह ॥

जालवान्—The Lord of Mâyâ. The word jâla means (*a*) a web, like a spider's, showing the vast spread of the web and the skill of its master. So the web is Mâyâ, whose Lord is Brahm अविद्या महेन्द्र जालवान् लूताकीट इव लूतातंतुजालवान् प्रसार्य विद्यामहेन्द्रजालम् ॥

(*b*) Snare or net, *i e.*, Mâyâ, so called because, like a net, it is hard to get rid of and people are entangled in it. जालं माया दुर्भेदत्वात् जीवाख्य मत्स्यस्य बन्धकत्वात् तद्वान् अस्य स्वरूपस्फुरणप्रदत्वेन।

ईष्टे—Rules or governs. Second conjugation—Vedic peculiarity. The अ of the first conjugation is optionally retained even in verbs of the 2nd conjugation in the Vedas (बहुलं छन्दसीति लुगभावः)

ईशनीभिः—by the powers of a Governor (ruling or sovereign powers). ईश्यते आभिः इति ईशिन्यः "करणाधिकरणयोश्च" इति ल्युट्। ईशिन्यः ईशशक्तयः।

Although His power is only one, yet, on account of manifold effects, the power—cause is poetically described as many. यद्यपि एकैव शक्तिः, तथापि कार्यभेदात् नानात्वं द्रष्टव्यम् ॥

य ईशते—the repetition, again, is to introduce the objective case emphatically (पुनरादानं कर्मनिवेशार्थम्) ॥

उद्भवे—literally, rising up into many, manifestation, creation (उद् ऊर्ध्वमनेकधा भवनं, उत्पत्तौ) ॥

संभवे—संभव– ordinarily means birth, but here it means destruction, literally a collapse or reversion of effect to the Original Cause. The cause acquiring its real, correct, original condition. सम्यक् स्वात्मरूपेण भवनं सत्तामात्रेण वर्तमानत्वं संभवः संहार इत्यर्थः ।

विदुः—know The verb विद्, to know, optionally gets the Perfect Tense terminations in the sense of the Present Tense (जानन्ति—"विदो लटो वा") ।

MANTRA III 2.

एको हि रुद्रो न द्वितीयाय तस्थुर्य इमाँल्लोकानीशत ईशनीभिः । प्रत्यङ्जनास्तिष्ठति संचुकोपान्तकाले संसृज्य विश्वा भुवनानि गोपाः ॥ २ ॥

2. As Rudra (Destroyer of the world or of pain) is one, therefore (they) did not wait for a second (He) who governs these worlds by His ruling powers, and is present within all human beings as their self, having created all the worlds, and (remained) as their Protector (during their existence) showed his wrath (or withdrew the world), on the occasion of Universal Destruction.

NOTES.

This verse further explains the last verse, as its meaning is rather intricate (पूर्वोक्तमर्थमेव प्रपंचयति दुःखगाहत्वात्) ॥

हि—because, as (यस्मात्) ॥

रुद्रः—Destroyer (lit. one who makes men weep) of the world or of pain. सर्वं रोदयति संहरति प्रलयादौ इति रुद्रः, रुजं संसारदुःखं द्रावयति विनाशयति इति वा रुद्रः ॥

तस्थुः—waited, stood. Several subjects of this verb are said to be understood.

(*a*) All phenomena, the effects of the One Supreme Cause, *i.e.*, all created things, cannot stand as second or rival to Rudra. सर्वे कार्यकारणरूपाः पदार्थाः रुद्रस्य सद्वितीयत्वापादकत्वेन स्थातुं न शक्ताः ॥

(*b*) The *counter-theories* against Vedanta cannot stand, as they try to prove the existence of a Second Being. All these theories are untenable (द्वितीयाय प्रमाणानि न्यायाश्च न तस्थुः) ॥

(*c*) The gods and sages, therefore, did not believe and see in any second (इन्द्रादयः द्वितीयमुखावलोकिनो न बभूवुः) ॥

(*d*) तस्थौ or तस्थे is another *pâtha*, and then it clearly refers to Rudra. Being One, he does not require or wait for a second, or, as He does not wait for a second, therefore, He is one (यस्माच्च द्वितीयाय तस्थे तस्मादेक इत्यन्वयः) ।

संचुकोप—showed His wrath. Perfect Tense of कुप् । Another reading is संचुकोच *i.e.*, withdrew or destroyed the worlds (संकोचं कृतवान् संहृतवान्) ।

अन्तकाले = at the time of universal Destruction (प्रलयकाले) ॥

गोपाः—Protector, during the existence of the worlds गोप्ता इत्येव व्याख्येयम् । गोशब्दवाच्यं सचराचरं विश्वं पातीति वा गोपः स्थितिकाले आनन्द प्रदत्वे च गोपः भवति ॥

So, according to the above explanation, गोपाः is either the Vedic form for गोप्ता or it may be explained as one who protects (पाति) the world (गो) ॥

विश्वा = Vedic form for विश्वानि (All) Declensional terminations in Vedic Grammar are optionally dropped, and the previous vowel is lengthened. (सुपां सुलुक्) ॥

MANTRA III. 3

विश्वतश्चक्षुरुत विश्वतो मुखो विश्वतो बाहुरुत विश्वतस्पात् ।
सं बाहुभ्यां धमति संपतत्रैर्द्यावाभूमी जनयन्देव एकः ॥३॥

3. He has eyes everywhere, He has also faces everywhere, He has also arms everywhere, and He has also feet everywhere. (He), the One Luminous Being, while creating heaven and earth, fits (human beings) with arms, (and birds) with wings.

NOTES

This verse strongly lays down that God is the only and real master of all created things, and that even the organs of sense, which man calls as his own, are God's. For, according to the Vedanta Philosophy, God pervades the whole body of creation and innumerable animate bodies in the form of the individual soul. ब्रह्मादिस्तम्बपर्यन्तानां प्राणिनां कार्यकरणानीश्वरस्यैव कार्यकरणानीति प्रतिपादयति—कार्यकरणानि सृष्ट्वा तेषु अनुप्रविश्य जीवशब्दाभिधेयत्वेन ईश्वरस्यैव स्थितत्वात् ।

विश्वतश्चक्षुः—Having eyes everywhere, or on all sides The eyes of all creatures are His eyes, as He is the Self of all सर्वप्राणि गतानि चक्षूंषि अस्य इति सर्वात्मकत्वात् (एतदात्मकत्वात् सर्वस्य). The others are to be similarly explained (उत्तरत्र समानैव योजना) ॥

विश्वतस्पाद्—The अ of पाद is dropped at the end of a compound, except after the words हस्तिनन्, etc (पादस्य लोपोऽहस्त्यादिभ्यः) ॥

उत = also (अपि) ।

सं Upasarga before जनयन् or before धमति ।

धमति = (*a*) fixes, applies, fits, supplies, attaches (संयोजयति) ।

(*b*) creates or animates.

(दीपयति प्रवर्तयति). When this is the meaning, बाहुभ्याम् = according to the actions and knowledge of living beings (विद्याकर्मभ्याम्) and पतत्रैः = desires (वासनारूपैः) (जीवनिष्ठ विद्याकर्मवासनादिभिरीश्वरो जगत् प्रवर्तयति) ॥

(*c*) creates noise or words in the beginning of creation सर्गादौ शब्दान् उत्पादयति ॥

(*d*) gives happiness or misery (सुखदुःखे प्रदाति) ॥

पतत्रैः—(*a*) with wings, (*b*) with feet पतनसाधनैः पादैः पक्षैर्वा ॥

(*c*) with five elements, creating sky and earth (पञ्चभूतैर्द्यावाभूमिं जनयन्) ॥

बाहुभ्याम् (a) with arms (*b*) according to good or bad actions (gives happiness or misery, धमति) (धर्माधर्माभ्यां सुखदुःखकारित्वम्) ॥

MANTRA III. 4.

यो देवानां प्रभवश्चोद्भवश्च विश्वाधिपो रुद्रो महर्षिः ।
हिरण्यगर्भं जनयामास पूर्वं स नो बुद्ध्या शुभया संयुनक्तु ॥४॥

4. May He, who is the Cause of the birth and prosperity of Gods, who is the Protector of Creation, who is the Destroyer (of pain or of the world), Mighty, and Omniscient, (and) who created Hiranyagarbha in the beginning of creation, equip us with good wisdom.

NOTES.

This verse points out:—

Not only He is the creator of inanimate things, but also of the animate, and of the gods. न केवलमचेतनानां किंतु चेतनानां देवादीनां च उत्पत्त्यादिहेतुरित्याह ॥

प्रभवः--the cause of birth (उत्पत्तिहेतुः) ॥

उद्भवः—the cause of prosperity, stability, or ascendancy. The च after उद्भवः stands for the cause of destruction also. ऊर्ध्वं भवनम् उद्भवः । ऐश्वर्यहेतुः । द्वितीयः चकारः संहारस्यापि समुच्चयार्थः ॥

विश्वाधिपः—Protector of the whole creation (विश्वस्य अधिपः पालयिता). Another reading is विश्वाधिपः—Greater than all or the universe (विश्वस्मात् अधिकः) ॥

महर्षिः = महान् च असौ ऋषिश्च ॥ ऋषिः = All knowing or seeing, the great seer, from ऋष् to see (महादृष्टा) महान् च सर्वज्ञो वा ॥

पूर्वं—in the beginning of creation (सर्गादौ) ॥

संयुनक्तु—may fit, equip or fill (संयोजयतु) ॥

MANTRA III. 5

या ते रुद्र शिवा तनूरघोराऽपापकाशिनी ।
तया नस्तनुवा शंतमया गिरिशन्ताभिचाकशीहि ॥५॥

5. O Rudra, O Spreader of happiness, from Thy joy-giving nature, look at us (or shine on us) with that happiest personality of Thine,—that personality which is benevolent, righteousness-revealing, and not terrible.

NOTES.

This verse and the one following are prayers to Rudra, for the manifestation of his Being . पुनरपि तस्य स्वरूपं दर्शयन् अभिप्रेतमर्थं प्रार्थयते मंत्रद्वयेन ॥

शिवा—benevolent or pure (मंगला शुद्धा जडतद्विशेषमलरहिता) ॥

अघोरा—not terrible, cheerful (अरौद्रा, प्रसन्ना) ॥

अपापकाशिनी—अपाप = sinlessness, goodness, righteousness. काशिनी—Revealer, manifester (पुण्यप्रकाशिनी) ॥

तनुवा (Vedic form) = तन्वा ॥

शंतमया—शतम = greatest happiness, and, as an adjective qualifying तनुवा it means "having the greatest happiness" (सुखतमया) ॥

गिरिशन्त = गिरिः in the Vedânta, stands for that being, source or abode which gives happiness to gods and living beings शंत = that which spreads happiness. शं stands for happiness, and त for तनोति (spreads) गिरौ स्थितः शं सुखं तनोति इति । गिरिः कैलासाख्यपर्वतः, गिरिशब्दो वेदान्ते ब्रह्मेन्द्रादीनां सर्वेषां सुखप्रदातृत्वेन प्रसिद्ध इति वा ॥

गिरि; also may refer to the Kailas mountain, the abode of Śiva, though this thought belongs to a later stage, and does not directly pertain to the Vedânta.

अभिचाकशीहि—look or shine strongly. It is the Intensitive Imperative form of काश् to shine (यङ् लुगन्त) ॥

This is, therefore, really a prayer for Gods' grace, that He may give us all that is good. (अभिपश्य निरीक्षस्व प्रकाशस्व वा) ॥

MANTRA III. 6.

यामिषुं गिरिशंत हस्ते बिभर्ष्यस्तवे ।
शिवां गिरित्र तां कुरु मा हिꣳसीः पुरुषं जगत् ॥६॥

6. O Spreader of happiness, from Thy joy-giving nature, O Protector, abiding in Thy joy-giving nature, make that arrow peaceful (*i.e.*, withdraw) which thou holdest in hand in order to throw it (on the world). Do not destroy the world, which is a form of the Supreme Being (or which is a combination of all the means of true knowledge.)

NOTES

This verse contains a prayer (on the part of the salvation-seeker) to the Phenomenal Brahm for the perfection of true knowledge. He prays for the non-destruction of those means and opportunities which complete a man's spiritual knowledge on this earth.

इषुम्—Although इषु in modern Sanskrit is masculine, here in the Vedic form it is feminine, as the adjective shows. The arrow of Rudra is well-known as his destructive fiat. इषुः स्त्रियाम्—शास्त्रेषु सर्वसंहारसमर्थत्वेन प्रसिद्धम् ॥

बिभर्षि—holdest (धारयसि) ॥

अस्तवे—in order to throw. The Vedic Infinitive form of अस् to throw. There are twelve such forms in the Vedas, one of which ends in the termination तवे (क्षेप्तुं तुमर्थे, *etc*) ॥

शिवां कुरु—make it benevolent or peaceful, pacify or withdraw it.

गिरित्र—(*a*) गिरि as explained above, means joy-giving source, त्र stands for त्रायते (protects) (गिरौ स्थितः त्रायते) ॥

(*b*) गिरिः also may mean the body of a living being (a combination of bones). (अस्थिपुंजान् त्रायते). A protector of the bodies of living beings,

पुरुषं=(*a*) The form of the Supreme Being (पुरुषरूपम्) ॥

(*b*) The place where we can get knowledge, the place which combines in itself all the means of completing true knowledge, including good teachers, &c सम्यग्ज्ञानसाधनभूतकार्य्यकारणं आचार्यादिकं संघातं । यावत् सम्यग्ज्ञानं न भवति तावत् मा हिंसीः ॥

MANTRA III. 7.

ततः परं ब्रह्म परं बृहन्तं यथा निकायं सर्वभूतेषु गूढम् ।
विश्वस्यैकं परिवेष्टितारमीशं तं ज्ञात्वामृता भवन्ति ॥७॥

7. (Men) become immortal, having known that God, who is beyond this world, (nay), who is beyond Hiraṇya-garbha, who is Mighty, hidden in all created things, according to their form, and who is one pervading the universe.

NOTES

ततः परं (*a*) beyond or above this world (**जगतः**) mentioned in the 6th verse (**पुरुषयुक्तात् जगतः परं**) ॥

(*b*) beyond Virâṭ or Hiṛanyagarbha **जगदात्मनो विराजः हिरण्यगर्भात् वा परं** ॥

(*c*) After having pleased the Lord (and won His grace, then he gets knowledge, and then immortality) **देवं प्रसाद्यानन्तरं ततो देवप्रसादादेव यथावत् ज्ञात्वाऽमृता भवन्ति** ॥

ब्रह्मपरं (*a*) beyond Hiraṛyagarbha (**ब्रह्मणो हिरण्यगर्भात् परं**) ॥

(*b*) Supreme Brahm (**परं ब्रह्म**) ॥

यथानिकायं (*a*) according to their forms Just as fire or sunlight, when placed in different receptacles of various forms and colours, assumes those various forms and colours, in the same way, the Soul of all, appears to be different according as it occupies bodies of various forms. **यथा**—according as, like, **निकायः** form or body. **यथा यादृशो निकायो यथानिकायं यथाशरीरम् । ऋजुवक्रादिकाष्ठेषु यथाऽग्निर्गूढ ऋजुवक्रादिभावेन तथाऽयमात्मा हस्तिपुत्तिकादिशरीरेषु इत्यर्थः** ॥

(*b*) **यथा** = true (**यथार्थभूतम् निकायं**) (Supreme Self) **परमात्मनम्** ॥

परिवेष्टितारं—One who enters or pervades (**अन्तः व्याप्य अवस्थितम्**) ॥

MANTRA III. 8.

वेदाहमेतं पुरुषं महान्तमादित्यवर्णं तमसः परस्तात् ।
तमेव विदित्वातिमृत्युमेति नान्यः पन्था विद्यतेऽयनाय ॥८॥

8. I know that perfectly pervading Being, Mighty, Luminous, and beyond darkness. Having known Him alone, (a man) can conquer death; there exists no other path leading to salvation.

In this verse, the sage gives expression to his own experience, and emphatically declares that nothing but the knowledge of Brahm leads to salvation.

इदानीमुक्तमर्थं द्रढयितुं मंत्रद्वगनुभवं दर्शयित्वा ब्रह्मज्ञानादेव परमपुरुषार्थप्राप्तिर्नाऽन्येन इति दर्शयति ॥

वेद—I know (जाने) ॥

पुरुषं—Perfect, Pervading everywhere. पुर्=universe or body शेते pervades. (पूर्णं, पुरि शेते इति) ॥

आदित्यवर्णं—whose colour is like that of the sun, Luminous (आदित्यस्य वर्णं इव वर्णो यस्य स्वयंप्रकाशम्) ॥

तमसः—Darkness, Avidyâ (अविद्यायाः) ॥

परस्तात्—beyond (परतः) ॥

मृत्युम् अत्येति=crosses or conquers death Death here stands for Avidyâ, which is the germ of all miseries (दुःखवृक्षबीजभूतां अविद्याम् अतीत्य गच्छति) ॥

अयनाय—literally, for going (to salvation). (अपवर्गगमनाय, संसाराब्धेः पारगमनाय वा) ॥

MANTRA III 9.

यस्मात्परं नापरमस्ति किंचिद्यस्मान्नाणीयो न ज्यायोऽस्ति कश्चित् । वृक्ष इव स्तब्धो दिवि तिष्ठत्येकस्तेनेदं पूर्णं पुरुषेण सर्वम् ॥९॥

9. This whole (universe) is pervaded by that Perfect Being than whom there is nothing higher or lower, than whom there is nothing smaller or greater; who stands alone in His glory, immovable like a tree.

NOTES.

This verse strongly declares the Unity of God. There is nothing real but the Supreme Self, and the knowledge of the Self means the knowledge of the Unity of the Self (the Real Existence). ईश्वरव्यतिरिक्तं किंचिदपि नास्ति । अत ईश्वरैकत्वज्ञानमेव मोक्षसाधनमित्याह ॥

परं—higher (उत्कृष्टम्) ॥

अपरं—(*a*) lower (अपकृष्टम्) ॥

(*b*) another, other. "Than whom there is no other being higher" (अन्यत्) ॥

अणीयः—Smaller, minuter. Comparative degree of अणु (सूक्ष्मतरः)
ज्यायस्—greater, comparative of प्रशस्य or वृद्ध (महत्तरः) ॥
वृक्ष इव—Like a tree (in a windless place) (निवात देशस्थो वृक्ष इव) ॥
स्तब्धः—fixed, immovable (निश्चलः) ॥
दिवि—(*a*) in his glory or greatness स्वे प्रकाशरूपे महिम्नि) ॥
(*b*) in his luminous nature or being (स्वयंप्रकाशे स्वरूपे) ॥
पूर्णं—filled, pervaded (पूरितम्)॥॥

MANTRA III. 10.

ततो यदुत्तरतरं तदरूपमनामयम् ।
य एतद्विदुरमृतास्ते भवन्त्यथेतरे दुःखमेवापि यन्ति ॥१०॥

10. Those become immortal who know that which is beyond the Cause of the world, which is without form and without pain ; but others undergo only misery.

NOTES.

ततो यदुत्तरतरम् (*a*) ततः, from this universe (mentioned in the last verse by the expression इदं सर्वं ॥ उत्तरं—beyond, *i.e.*, the cause of the world (*i.e.* mâyâ). उत्तरतर = beyond even what is beyond the world ततः इदं शब्दवाच्यात् जगत उत्तरं कारणं ततोऽपि उत्तरं कार्यकारणविनिर्मुक्तं ब्रह्म ॥

(*b*) beyond or much before हिरण्यगर्भं । (ततः हिरण्यगर्भात् अतिशयेन उत्तरं पूर्वम्) ॥

(*c*) above or Higher than matter and material things (प्रकृतिप्राकृतानां उत्कृष्टतरं) ॥

अनामयम्—आमयः disease, pain (दुःखरहितम्) ॥

अथ—but, on the other hand (अथ इति पक्षान्तरे)॥

अपियन्ति = अपिगच्छन्ति undergo greater and greater misery Approach misery अपि as an Upasarga before a verb implies nearness, proximity. (उपर्युपरि दुःखमेव प्राप्नुवन्ति) ॥

MANTRA III 11.

सर्वाननशिरोग्रीवः सर्वभूतगुहाशयः ।
सर्वव्यापी सभगवान् तस्मात्सर्वगतः शिवः ॥ ११ ॥

11. (As He is the possessor) of all the faces, heads, and necks, (as he is) present in the hearts of all creatures, All-pervading, and Lord of all powers, therefore, that Siva—the benevolent Being, is omnipresent.

This verse strongly declares the omnipresence of God (इदानीं तस्यैव सर्वात्मत्वं दर्शयति) ॥

सर्वाननशिरोग्रीवः—(*a*) All the faces, all the heads, and all the necks are his सर्वाणि आननानि सर्वाणि शिरांसि सर्वा ग्रीवाश्च अस्य ॥

(*b*) the faces, heads and necks of all are his ब्रह्मादिसर्वेषां आननादिरस्य वा ॥

सर्वभूतगुहाशयः—गुहा=(1) (The cave of the) Heart, (2) mind or Reason शयः=present, lying. सर्वेषां भूतानां गुहायां हृदयकुहरे बुद्धौ वा शेते स्थितः ॥

भगवान्—The Lord of Powers. भग stands for six kinds of Powers (1) Influence, (2) Righteousness, (3) Fame, (4) Prosperity, (5) Knowledge, (6) Renunciation. ऐश्वर्यस्य समग्रस्य धर्मस्य (वीर्य्यस्य यशसः श्रियः ज्ञानवैराग्ययोश्चैव षण्णां भग इतीरणा ॥

MANTRA III 12.

महान्प्रभुर्वै पुरुषः सत्वस्यैष प्रवर्तकः ।
सुनिर्मलामिमां प्राप्तिमीशानो ज्योतिरव्ययः ॥१२॥

12. Verily, the Perfect Being is the mighty Lord, Controller of the heart, the Lord of this very holy attainment of (peace or salvation), the Light, and Imperishable.

NOTES.

This verse indicates that God is the giver of purity, of true knowledge resulting from that purity, and of salvation resulting from that true knowledge अन्तःकरणशुद्धिपूर्वक ज्ञानस्य तत्फलमोक्षस्य वेश्वर एव प्रदाता इत्याह ॥

सत्वस्य—of the heart or mind (अन्तः करणस्य) ॥

प्रवर्तकः—prompter, stimulator, controller, giver of purity, by withdrawing the heart from external things and bending it to inner Realities.

प्रेरयिता, नियन्ता, (उत्पादकः another commentator translates प्रवर्तक as creator (of the heart). वैमल्यापादनद्वारेण प्रत्यक् प्रावण्यमापाद्य स्वैक्यज्ञानं प्रति प्रवर्तकः ।

सुनिर्मलां प्राप्तिं—very holy (सुनिर्मलां) attainment; (*a*) (प्राप्तिं), *i.e.*, peace or salvation (शान्तिं अपवर्गाख्यां वा). This accusative case प्राप्तिं is governed by प्रति ईशानः (the Lord of attainment), or, (*b*) after प्राप्तिं, उद्दिश्य (प्रवर्तकः) is understood. He controls for the sake of (our) salvation (प्रवर्तकः, कमर्थमुद्दिश्य ? प्राप्तिं) ॥

ईशानः—Lord (ईशिता) ॥

अव्ययः—Imperishable, Eternal (अविनाशी, नित्यः) ॥

ज्योतिः—Light, Luminous Being (स्वयंप्रकाशः) ॥

MANTRA III. 13

अङ्गुष्ठमात्रः पुरुषोऽन्तरात्मा सदा जनानां हृदये संनिविष्टः।
हृदामनीषा मनसाऽभिक्लृप्तो य एतद्विदुरमृतास्ते भवन्ति ॥१३॥

13. The All-pervading Being (situated in the hole), about the size of the thumb, the inner Soul (of all), has thoroughly entered the heart of all human beings, He is known (through reason), the ruler of the mind and situated in the heart, and through meditation. Those who know him become immortal.

NOTES.

This verse explains the thought, given in the 11th verse, of God's presence in the cave of the human heart (सर्वभूतगुहाशयत्वमुपपादयति) ॥

अगुष्ठमात्रः—It is believed that God is revealed to man in the cavity (about the size of a thumb) of his heart. So अंगुष्ठमात्रः may be translated in two ways : (*a*) situated in the cavity (about the size of a thumb) of a man's heart, (*b*) metaphorically, God himself may be called as being about the size of a thumb, as He is revealed in such a small place अभिव्यक्तिस्थानहृदयछिद्रवर्ती, अभिव्यक्तिस्थानहृदयछिद्रपरिमाणापेक्षया वा ॥

संनिविष्टः—thoroughly entered (सम्यक् नितरां प्रविष्टः) ॥

हृदा—(*a*) by Reason (situated in the heart).

(*b*) by negative arguments For, according to the Vedânta Philosophy, God can be known only negatively. We can not positively affirm what His attributes are (From हृ°to take away or prohibit) हृदा हृदयस्थया बुद्धया, अथवा हृञ् हरणेनेति नेतीत्यादिसर्वप्रतिषेधोपदेशेन ॥

मनीषा—ruler or controller of the mind—an attribute of reason (मनः मनसः (वा) ईष्टे) ; or another reading —मन्वीशः—the Lord of knowledge (ज्ञानेशः)।

मनसा—mind or meditation. According to Vijñânabhagvat, मनस् is the Lower Reason by which the Supreme Being can be only reflected on, (संकल्पित) बुद्धि is the Higher Reason by which it is realized. मनसा मननरूपेण। मनसा संकल्पितो बुद्धया निश्चितः ॥

अभिक्लृप्तः—known or revealed (ज्ञातः, अभिप्रकाशितः) ॥

MANTRA III. 14.

सहस्रशीर्षा पुरुषः सहस्राक्षः सहस्रपात्।
स भूमिं विश्वतो वृत्वाऽत्यतिष्ठद्दशाङ्गुलम् ॥१४॥

14. That Perfect Being is one having thousands of heads, thousands of eyes and thousands of feet. Having encompassed the earth on all sides, He rises above it by the measure of a span.

NOTES.

This verse is a complement to the last verse. The 13th verse describes the minute size (about a thumb) of God; this, the 14th verse, describes His Greatness and immanence everywhere. अंगुष्ठमात्रत्वाभिधानेनाल्पत्वं प्राप्तं तत्सर्वात्मकत्वकथनेन वारयति ।

सहस्रशीर्षः—सहस्र stands for innumerable or endless (सहस्राणि अनन्तानि शीर्षाणि अस्य) इति ।

विश्वतः—On all sides, within and without (अन्तर्बहिश्च सर्वतः) ।

वृत्वा—Having surrounded, encompassed, pervaded (व्याप्य) ।

अत्यतिष्ठत्—rises above (the earth) (अतीत्य भुवनं समधितिष्ठति) ।

दशाङ्गुलम्—(*a*) The measure of ten fingers or a span. This only, symbolically, expresses the thought that God transcends immeasurably this universe and *its limits.* दशाङ्गुलम् अनन्तमपारमित्यर्थः । अवधिम् अतिक्रम्य अत्यतिष्ठत् । व्याप्तिपरमेतत् । व्याप्याद् भूम्यादेरधिकोऽयमित्यर्थः ।

(*b*) Hiraṇyagarbha (made of five objects of sense) and Virâṭ (made of five elements) God transcends both of these

तन्मात्रपंचकसमष्टिरूपं हिरण्यगर्भम्, पञ्चीकृतमहाभूतसमष्टिरूपं विराड्रूपम् ॥

(c) (transcending) mâyâ, the five elements, mind, reason, consciousness and self-consciousness (मायां भूतपंचकम् अहकारचतुष्टयम्).

(*d*) ten organs of sense or the ten directions (दशेन्द्रियाणि दश दिशो वा)

MANTRA III. 15

पुरुष एवेदꣳसर्वं यद्भूतं यच्च भव्यम् ।
उतामृतत्वस्येशानो यदन्नेनातिरोहति ॥१५॥

15. All that is past, present or future is only the Perfect Being. He is also the Lord of Salvation, and transcends whatever world of phenomena (there is).

NOTES.

This verse strongly lays down the Unity of God and the identity of the Phenomenal world with God. The 14th verse declares God as transcending the Universe. This transcendental view may suggest that there are

two entities, God and the Universe. This suggestion is removed by the 15th verse, which lays down that the world of phenomena is false, that it has no existence of its own, and that whatever existence, or reality there is in the world, is the basic Reality of God. ननु यद्ययमिदमतीत्य स्थितो नदीमिव कूलं तथा च अयमस्माच्चद्वदेव भिन्नः स्यादित्यत आह । यतो सर्वं भूतभावि वर्तमानात्मकत्वात् स्वप्नप्रपंचवत् अविद्यात्मकमेव इत्युक्तम्, ततोऽविद्यात्मकप्रपंचे निरूप्यमाणे सर्वकल्पनाधिष्ठानपुरुषमात्रमेव इत्याह ॥

इदं—Present, "This" visible world (यदिदं दृश्यते—वर्तमानम्) ।

भव्यम्—Future (भविष्यत्) ।

अमृतत्वस्य—salvation, immortality (मोक्षस्य) ।

यद् अन्नेन—अन्नेन = (*a*) whatever is eaten up, swallowed up, or destroyed by true knowledge, *i e*, the world of phenomena or mâyâ ; (*b*) whatever exists (the Lord of that) ; (*c*) whatever is fixed or regulated , (*d*). Nârâyana reads अन्येन = other kinds of enjoyment, referring to salvation, which transcends all other pleasures.

(*a*) यद्दृश्यजातमन्नमद्यते बाध्यते सम्यग्ज्ञानेन इत्यन्नं माया । (*b*) यदन्नेनातिरोहति यद्वर्तते तस्येशानः । (*c*) अन्नेन अदनीयेन—न वाङ्मात्रेणेश्वरः किन्तु अनेन पुतद् इत्थमेव इत्यादिनियमकारित्वात् । (*d*) यदमृतत्वमन्येन इतरेण स्वर्गाद्यमृतत्वेनातिरोहति ॥

अतिरोहति = transcends, excels, increases (अतिशयेन ऊर्ध्वं भवति, अधिकां वृद्धिं गच्छति)

MANTRA III. 16.

सर्वतःपाणिपादं तत् सर्वतोऽक्षिशिरोमुखम् ।
सर्वतःश्रुतिमल्लोके सर्वमावृत्य तिष्ठति ॥१६॥

16. He whose hands and feet are everywhere, whose eyes, heads and faces are everywhere, whose ears are everywhere, exists, having pervaded all.

NOTES.

This verse vividly describes the Supreme Being as the Self of all. ईश्वरस्य सर्वकार्यकरणेषु प्रत्यग्रूपेणाऽवस्थानं सर्वात्मकतां चाह ॥

सर्वतः पाणिपादं—whose hands and feet are everywhere. (सर्वतः पाणयः पादाश्च यस्य) ॥

सर्वतोऽक्षिशिरोमुखं—whose eyes, heads, and faces are everywhere (सर्वतोऽक्षीणि शिरांसि मुखानि च यस्य) ॥

सर्वतःश्रुतिमत्—श्रुतिः = ear ; whose ears are everywhere. (सर्वतः श्रुतयो यस्य सन्ति) ॥

आवृत्य—Having encompassed or pervaded (संव्याप्य). ॥

MANTRA III. 17.

सर्वेन्द्रियगुणाभासं सर्वेन्द्रियविवर्जितम् ।
सर्वस्य प्रभुमीशानं सर्वस्य शरणं बृहत् ॥१७॥

17. He is the Light of all the organs of sense, their faculties and their objects; He is free from all the organs of sense; He is the Lord and Governor of all, the Great Refuge of all.

NOTES

This verse removes a suggestion which the 16th verse may hint,—that God has really hands and feet, &c He himself is not bound to the organs of sense; on the other hand, He is their Life-giver and their sole master He it is through whose power they can do their work. He only seems to have the organs of sense.

उपाधिभूतपाणिपादादीन्द्रियाध्यारोपणात् ज्ञेयस्य तद्वत्ताशङ्का मा भूदित्येवमर्थो मंत्रः ॥

सर्वेन्द्रियगुणाभासम् (*a*) **गुणः** = the faculties, as hearing, sight, &c, and the objects of sense. **आभासः**—means Light (*i.e.*, the giver of light **प्रकाशक**) or experience **(भानं)**.
Or knowledge (*i. e*, the Giver of the experience or knowledge attributed to the organs of sense and their faculties).

(*b*) **गुणाभासम्**—who only appears to have the organs of sense, &c., as He is the master of all.

(*a*) **सर्वाणि इन्द्रियाणि तद्गुणाः श्रवणादिवचनादितद्वृत्तयः तद्विषयाश्च तेषां भानत्वेनाऽवस्थितं प्रकाशकं वा ॥** (*b*) **करणोपाधिभूतः सर्वेन्द्रियगुणैर्गुणवदाभासते इति ॥**

सर्वेन्द्रियविवर्जितम्—free from all the organs of sense and faculties, &c.—**इन्द्रिय** here stands for the faculties and objects **(गुण)** also

(इन्द्रियमिति पूर्वोक्तानां इन्द्रियवृत्तिविषयाणां उपलक्षणम्) ।

प्रभुं ईशानं—Lord and Governor. **(स्वामित्व नियन्तृत्वे अन्योन्येन विनाऽपि भवत इत्युभयोरुपादानम्)** A Lord may not be a Governor and *vice versa*, therefore, both the attributes have been put The neuter attributes have been put in the nominative case. **प्रभुं ईशानं** mean the nominative, though the form is accusative—a Vedic peculiarity.

(सर्वाणि पदानि प्रथमान्तानि नपुंसकानि प्रभुमित्यत्र लिंगव्यत्ययो द्रष्टव्यः) ।

शरणं—Refuge, Protector **(रक्षितृ)** ।

बृहत्—Great. Another reading is **सुहृत्**—friend.

MANTRA III. 18.

नवद्वारे पुरे देही हꣳसो लेलायते बहिः ।
वशी सर्वस्य लोकस्य स्थावरस्य चरस्य च ॥१८॥

18. In the body having nine openings, or in the (city having nine gates) the soul, connected with the body, wanders out (in the world). He is the Controller of the whole world, animate as well as inanimate.

NOTES

This verse describes the individual soul, and its identity with the Supreme Being.

तत्पदार्थमुक्त्वा त्वं पदार्थमाह, जीवेश्वरयोरेकत्वं च उपदिशति ॥

नवद्वारे—Having nine gates or openings. These openings are 2 eyes, 2 ears, 2 nostrils, 1 mouth, and two openings of the private parts.

नवसंख्याकानि द्वाराणि निर्गमनकारणानि द्वौ कर्णौ द्वे चक्षुषी द्वे नासिके आस्यमुपस्थः पायुश्च इति नव छिद्राणि यस्य तस्मिन् ॥

पुरे = the city, the body, metaphorically, spoken of as a city of nine gates. Or **पुरे** may mean (in the body), literally, that which is filled with the eight ingredients (धातुभिः पूर्यते इति पुरं) ॥

देही—connected with or master of the body (देहसम्बन्धवान्)

हंसो—(*a*) That which goes out with Buddhi, Prâna, &c., *i. e.*, the individual soul. From √हन् to go. (बुद्ध्युपाधिः सन् हन्ति गच्छतीति हंसः)

(*b*) That which destroys Avidyâ, and its effects, *i. e.*, the Supreme Soul. This is an important expression, establishing the identity of the individual soul with the Supreme Soul. It is the latter, which, connected with the body, becomes Jîva.

अविद्यात्मकं कार्यं हन्तीति हंसः परमात्मा । जीवभावमुपगतो यः परमेश्वरः स एव जगतो नियन्ता ॥

लेलायते = wanders or sports in the world. It is the nominal verb, from लीला sport. This Supreme Being Himself, having created the world, wanders there in different births.

लेलायते लीलां करोति, चलति, संसरति, परमात्मा स्वमाययैव शरीरं सृष्ट्वा लोकेषु योनिभेदेषु च संसरति ॥

बहिः—(*a*) out in the external world, in order to receive the objects of sense; (*b*) beyond or above the world in which he seems to wander.

(*a*) रूपादौ बहिर्मुखत्वेन विषयग्रहणाय । (*b*) बहिरसंगत्वात् तेभ्यः सदा बहिरेव ॥

वशी—Controller. स्थावर—inanimate, or stationary चर—animate or moving.

MANTRA III 19.

अपाणिपादो जवनो ग्रहीता पश्यत्यचक्षुः स शृणोत्यकर्णः ।
स वेत्ति वेद्यं न च तस्यास्ति वेत्ता तमाहुरग्र्यं पुरुषं महान्तम् ॥१९॥

19. Having no hands and feet, He can reach fast and can grasp; without eyes, He can see; without ears, He can hear, (without a mind) He knows what is to be known; there is no knower of His; (they) speak of Him as the First, Perfect and Mighty Being

NOTES.

Several of the above verses (as सर्वतः पाणिपाद) have described the Phenomenal Brahm as connected with and related to the world. This verse describes the true reality of Brahm, absolute, and disconnected with the world.

एवं सर्वात्मकं ब्रह्म प्रतिपादितम् । इदानीं निर्विकारानन्दस्वरूपेणावस्थितं परमात्मानं दर्शयितुमाह,

अपाणिपादः—who has no hands and feet (न अस्य पाणिपादौ इति) ।

जवनः—literally, quick, reaching far, owing to omnipresence, quickly (सर्वव्यापित्वात् दूरगामी) ॥

ग्रहीता—grasper, though having no hands (आदाता, अपाणिरपि) ।

स वेत्ति—He knows (without having an organ like the mind) अमनस्कोऽपि ।

न तस्य वेत्ता—(a) No one can thoroughly understand him, (b) there being no other existence, except Him, there can be no one else to know Him. (ईश्वरस्य सर्वसाक्षित्वान्न तस्य ग्राहकान्तरापेक्षा) ।

आहुः—say the knowers of Brahm (ब्रह्मविदः) ।

अग्र्यं—(a) First, as He is the First Cause of all, (b) The Chief of all, everything being subject to Him.

(a) (सर्वकारणत्वेनाऽधिष्ठानत्वेन जगत्पूर्वं , (b) सर्वेषां प्रधानत्वात् वा अग्र्यम्) ॥

MANTRA III. 20.

अणोरणीयान्महतो महीयानात्मा गुहायां निहितोऽस्य जन्तोः । तमक्रतुं पश्यति वीतशोको धातुः प्रसादान्महिमान-मीशम् ॥२०॥

20. Minuter than the minute, and greater than the great, the Soul is situated in the heart of this creature. By the grace of the Creator one can see that Mighty Controller who is free from appetites, and is redeemed from sorrow.

NOTES.

This verse lays down that spiritual vision depends upon the grace of God (आत्मसाक्षात्कारे ईश्वरकटाक्षः कारणमित्याह)।

अणोः—than the minute (अल्पात्, सूक्ष्मात्)।

अणीयान्—minuter, subtler (अल्पतरः, सूक्ष्मतरः)।

महीयान्—greater (महत्तरः)।

जन्तोः—group of all creatures (प्राणिजातस्य)।

निहितः—placed, present, situated (निक्षिप्तः, स्थितः)।

गुहायाम्—in the heart or mind (हृदये, बुद्धौ वा)।

अक्रतुम्—free from sensual passions or appetites (विषयभोगसकल्परहितम्)। क्रतु = passion. Another *pâtha* is अक्रतुः which means the same for the seer

धातुः प्रसादात्=(*a*) By the grace (प्रसाद) of the Creator (धातृ) or (*b*) by the purification (प्रसाद) of the organs of sense or the heart (धातु in compound, meaning इन्द्रियs which support the body).

जगतो विधातुरीश्वरस्य प्रसादात् करुणाकटाक्षात्, अथवा धातवः इन्द्रियाणि शरीरस्य धारणात् तेषां नैर्मल्यात्॥

महिमानम्—great and not greatness, as usual (महात्मम्—अत्र भावार्थो न विपक्षितः)॥

MANTRA III 21.

वेदाहमेतमजरं पुराणं सर्वात्मानं सर्वगतं विभुत्वात्।
जन्मानिरोधं प्रवदन्ति यस्य ब्रह्मवादिनो हि प्रवदन्ति नित्यम्॥२१॥

इति श्वेताश्वतरोपनिषत्सु तृतीयोऽध्यायः॥३॥

21. I know that Being, unchangeable, ever-fresh though old, the Self of all, Omnipresent owing to his immanence, whose absence of birth the expounders of Brahm (as is well-known) always declare.

NOTES.

This verse points out the experience of the sage who has realized God. धातुः प्रसादे सति आत्मा ज्ञायते इति मंत्रद्रष्टा स्वानुभवं दर्शयन्नाह॥

अजर—unchangeable, free from waste (विपरिणामधर्मवर्जितम्, अपक्षयरहितम्) ॥

पुराणं—(*a*) New though old पुरापि नवम् , (*b*) existing from eternity कूटस्थनित्यम्) ॥

सर्वात्मानम्—the Self of all (सर्वेषां असत् प्रत्यय साक्षिणम्) ॥

विभुत्वात्—विभु means Pervading, immanent. So विभुत्व=immanence. (विविधकार्यरूपेण भवतीति विभुः) " appearing in different forms of effects" is the literal meaning of विभुः ॥

जन्मनिरोध (*a*) निरोध means absence (अभाव) so the whole means, absence of birth.

(*b*) निरोध also means death—Birth and death is whose (God's) work, *i. e*, He is the Creator and the Destroyer; or,

(*c*) with the 1st प्रवदन्ति, fools (मूढा :) is the subject understood ; " the fools declare whose birth and death ; but the expounders of Brahm declare Him to be Eternal."

(*a*) जन्मनिरोध जन्माभावं (*b*) जन्म च निरोध संहृतिं च परमेश्वरस्य कर्म इति प्रवदन्ति (*c*) उत्पत्तिविनाशौ यस्य प्रकर्षेण कथयन्ति मूढाः इति शेषः ब्रह्मवादिनस्तु "नित्यम्" कथयन्ति ।।

हि—as is well known or the (well-known Brahm, eternal) (हि प्रसिद्धौ) ॥

Here ends the Third Chapter.

CHAPTER IV.

चतुर्थोऽध्यायः ॥ ४ ॥

MANTRA IV. 1.

य एकोऽवर्णो बहुधा शक्तियोगाद्वर्णाननेकान्निहितार्थो दधाति । विचैति चान्ते विश्वमादौ स देवः स नो बुद्ध्या शुभया संयुनक्तु ॥१॥

1. He is the Luminous Being, who, being One and without form and name, creates, by connection with Mâyâ, and keeping the words and forms (in His thought), numerous forms and names of many kinds, in the beginning (of creation), and at the end destroys the Universe. May He fit us with good wisdom.

NOTES.

This Chapter mainly repeats the thought of the previous Chapters, in order to emphasize it This verse contains a prayer to God for true knowledge

गहनत्वादस्यार्थस्य भूयो भूयो वक्तव्य इति चतुर्थोऽध्यायः आरभ्यते । ईश्वर-स्वरूपप्रतिपादनेन मुमुक्षोः परमेश्वरात् सम्यग्ज्ञानप्रार्थनमाह ।

अवर्णः—(*a*) **वर्णः** means name (literally, that by which anything is described) or form (*lit.*, that which is described). So the whole means, 'without form or name.'

(*b*) **वर्ण** also means caste and **अवर्ण** will, therefore, mean, without (*i.e.*, having no) any caste or attribute (unqualified)

(*c*) Another reading is **वर्णो** instead of **अवर्णः**. In this case, **वर्ण** means Om, which is described as being the cause or germ of the whole of Vedic and Sanskrit Literature (or holding several letters, as, **अ, उ** and **म**)

(*d*) **अवर्ण** also means the letter **अ**, which being the first letter of the Sanskrit Alphabet, is further changed into many forms, (short, long, etc.)

(*a*) **वर्ण्यतेऽनेन इति वर्णो नाम तेन शून्यः । वर्ण्यते इति वर्णः रूपं तेन शून्यः । नामरूपशून्य इत्यर्थः ।** (*b*) **अवर्णो जात्यादिरहितो निर्विशेष इत्यर्थः** (*c*) **वर्णयति आत्मस्व-रूपं वर्णः ओंकारः । अनेकान् वर्णान् अकारादीन् दधाति धारयति** (*d*) **अथवा य एको वर्णो अकारो बहुप्रकारान् ह्रस्वादिभेदेन वर्णान् दधाति प्राप्नोति ।**

बहुधा—Of many kinds, referring either to वर्णान् or to शक्ति (बहुप्रकारान् वर्णान् बहुप्रकारशक्तियोगात् वा)

शक्तियोगात्—On account of connection with (or meaning) माया (सामर्थ्य योगात् शब्दस्य) वा मायासंबन्धात्।

वर्णान्—(*a*) (as explained above) forms or names (*b*) qualities (*c*) letters

निहितार्थः—(*a*) Having kept the Word or Design (and forms) This expression embodies an important Theory of the *Vedânta*, according to which the "Word" has created the world. This belief is held by other religions also. (Compare the Bible—"In the beginning was the word, etc."). Now this Word really means the design of God which He keeps in mind before creating the world. अर्थ stands both for forms (literally, that which is used) and names or the word (that by which is meant). निहित means kept (in thought).

निहितार्थो यस्य स्रष्टव्य विषयेक्षणे निहितो निक्षिप्तोऽर्थः। अर्थ्यते इति अर्थो अभिधेयं रूपम्। अर्थ्यतेऽनेन इति अर्थोऽभिधानं। पूर्वं स्वेक्षणेन नामरूपं व्याकृत्वा।

(*b*) निहित—Not accepted or cared for. अर्थः = selfish motive (*i.e.*, creating the world without any selfish motive) (निहितार्थो अगृहीतप्रयोजनः स्वार्थनिरपेक्षः इत्यर्थः)

(*c*) Having kept the meaning in itself, referring to ओंकार or वर्ण—*i.e.*, full of meaning. (निहिताभिधेयप्रयोजनः)

आदौ दधाति—Creates in the beginning विदधाति आदौ

व्येति च— and destroys—non-causal for causal (अन्तर्भावितण्यर्थः। विगमयति विश्लेषयति-उपसंहरति)

MANTRA IV. 2.

तदेवाग्निस्तदादित्यस्तद्वायुस्तदु चन्द्रमाः। तदेव शुक्रं तद्ब्रह्म तदापस्तत्प्रजापतिः ॥ २ ॥

2. He alone is fire, He is the sun, He is air, He is also the moon, He alone is the bright group of planets, He is Hiraṇyagarbha, He is the waters, He is *virât*.

NOTES.

This verse and the two following strongly declare the Pantheistic Doctrine of the *Vedanta* philosophy—that all is God. (स एव सर्वं न ततो विभक्तमस्तीत्याह मंत्रत्रयेण)

एव—alone, is connected with every word in the verse (एव शब्दः सर्वत्र संबध्यते, तदेव शुक्रमिति दर्शनात्). उ also (उ अपि)

शुक्रं—(*a*) the bright group of planets दीप्तिमत् नक्षत्रमंडल
(*b*) the bright Brahmâ (दीप्तिमत् ब्रह्म)
(*c*) semen (वीर्यम्)
ब्रह्म—(*a*) Brahmâ or Hirannyagarbha (हिरण्यगर्भात्मा)
(*b*) Brahm (ब्रह्म जगत्कारणं)
प्रजापतिः—Virat (विराडात्मा)

MANTRA IV. 3.

त्वं स्त्री त्वं पुमानसि त्वं कुमार उत वा कुमारी । त्वं जीर्णो दण्डेन वंचसि त्वं जातो भवसि विश्वतोमुखः ॥ ३ ॥

3. Thou art woman, thou art man, thou art the young man, thou art even the young woman, thou art the old man who goest with a staff, (in short) thou art born in all forms.

NOTES.

This verse further strengthens the Pantheistic view, and lays down that the Supreme Soul is the only reality, while the division of Age and Sex is only imaginary. (स्त्रीपुरुषादिभेदोऽपि आत्मनि कल्पित इत्याह)

त्वम्—Thou, the Supreme Soul itself or God (स्वयमानन्दात्मा, परमेश्वरो वा).

वंचसि = अंचसि goest or wanderest (one Commentator also says, deceivest) गच्छसि, परिभ्रमसि, दंडेन दमेन [self-control] (दुष्टान् छलयसि)

विश्वतोमुखः—in all forms or in all conditions (नानाकारेण, नानाऽवस्थासु वा) God appears to be born, *as it were*, in different forms by the Power of his *Mâyâ*, just as the reflection of the moon makes the moon appear to have many forms, while the moon itself is unchanged घटे आकाशवत् जले चन्द्रवत् कार्यकरणोपाधिषु प्रविश्य हे परमेश्वर त्वमेव नानाविधाकारेण मायया जात इव लक्ष्यसे इत्यर्थः.

MANTRA IV. 4.

नीलः पतङ्गो हरितो लोहिताक्षस्तडिद्गर्भ ऋतवः समुद्राः । अनादिमत्त्वं विभुत्वेन वर्तसे यतो जातानि भुवनानि विश्वा ॥४॥

4. Thou art the black bird (or bee); (Thou art) the green (bird), the red-eyed (bird), the cloud, the seasons, and the oceans. On account of Thy transcending all Time and Space, Thou art without beginning, from whom all the worlds are born,

NOTES.

This verse, while further strengthening the Pantheistic view, declares that God also appears in the Lower Animal forms (तिर्यगादि रूपेणापि ईश्वरस्यैवऽवस्थानमाह).

नीलः पतङ्गः—black bird or bee (कृष्णः पक्षी भ्रमरादिः).

हरितः—green bird, like parrot (शुकादि).

लोहिताक्षः—red-eyed bird (रक्ताक्षः पक्षी).

तडिद्गर्भः—तडित् गर्भे यस्य in which there is lightning, *i e.*, cloud (मेघः).

विभुत्वेन—on account of Thy transcending all Time and Space (देशकालतोऽनवच्छिन्नत्वेन).

MANTRA IV. 5.

अजामेकां लोहितशुक्लकृष्णां बह्वीः प्रजाः सृजमानां सरूपाः ।
अजो ह्येको जुषमाणोऽनुशेते जहात्येनां भुक्तभोगामजोऽन्यः ॥५॥

5. One male goat (or uncreated being) follows, while serving, one female goat (or unborn entity) which has red, white and black colours, which produces many various creatures of similar forms. Another he goat (or uncreated Being) abandons her by whom pleasure has been enjoyed.

NOTES

This verse metaphorically describes the causes of bondage and salvation, and the difference between an unwise and a wise man. It is the unwise man, who, being a slave of Prakriti (like a he-goat slavishly following a female goat) suffers bondage, while the wise man, keeping himself aloof from *mâyâ*, and abandoning all attachment to material things, remains free. In this verse there is also a reference to the (individual soul) or जीव, which only becomes as such by being mastered by *mâyâ*, while the Supreme Soul is never affected by Prakriti.

इदानीं बन्धमोक्षव्यवस्थामाह । छागरूपो जीवः छागरूपां मूलप्रकृतिं सेवां कुर्वाणः तामात्मीयत्वेन मन्यमानः आनन्दात्मानं नप्रत्येति इति अयं बन्धः । अन्यः छागः ईश्वरः तां परित्यजति । असंगे आत्मनि अध्यस्ता सती सर्वसंसार-आरोपणनिमित्ता तां सम्यग्ज्ञानेन नाशयत्यजः परमात्मरूपत्वात् स च प्रकृतिविकाराभेदाभिमानिनः अज्ञानिनोऽन्यः । अहं ब्रह्मास्मीति एकत्वापरोक्षेण विद्वान् मूलप्रकृतिं स्वतावन्मात्रतया दृहतीत्यर्थः ।

अजाम्—A she-goat or an Uncreated Being; *Mâyâ*, being also held unborn in the Vedanta Philosophy (छागरूपां मूलप्रकृतिम्)

लोहितशुक्लकृष्णां—Having the attributes red, white and black —

(*a*) The red stands for fire, the white for water, and the black for the Earth The attributes of fire, water and earth must lie hidden in their Prime Cause, *Mâyâ*, because the attributes of an effect must be present in its cause

(*b*) The red, white, and black stand also for the three Gunas, Rajas, Sattva, and Tamas respectively

(*a*) लोहितशुक्लकृष्णां तेजोऽबलक्षणाम्, कार्याणां तेजोबलानां यानि रूपाणि तानि मायायामपि सन्त्येव । (*b*) लोहितां रज आत्मिकां, शुक्लां सत्त्वात्मिकां कृष्णां तम आत्मिकाम् ।

बह्वीः many (अनेकाः).

प्रजाः—creatures or offsprings (born in many divisions) (प्रविभक्तरूपेण जायन्ते इति प्रजाः)

सरूपाः—having forms similar to the forms or attributes (of fire, water or earth) possessed by her

सरूपाः समानरूपाः स्वेन लोहितशुक्लकृष्णात्मकत्वेन समानरूपाः सत्त्वरजस्तम आत्मकत्वेन वा समानरूपाः ।

अजः—He-goat, the individual soul or the unwise man (क्षेत्रज्ञः—अज्ञानी वा).

जुषमाणः—serving or enjoying (सेवमानः, तन्निमित्तभोगेषु प्रीयमाणश्च).

अनुशेते—(*a*) resorts to or follows (भजति).

(*b*) sleeps in ignorance (निद्राणामनुनिद्रां करोति).

(*c*) exists while following (material things) (प्रकृतिप्राकृतांश्च अनुसृत्य शेते वर्तते).

जहाति—abandons or destroys (परित्यजति नाशयतिवा).

भुक्तभोगाम्—She who has enjoyed the pleasure. This expression embodies the Vedantic theory that the Soul does not really enjoy the pleasures of the world It is mâyâ and her creations that enjoy. The Supreme Soul (which is the only *real* Soul) is unaffected by Mâyâ, and therefore does not enjoy the pleasures of the world—the creation of Mâyâ.

भुक्तः संसारभोगो यया, विकारित्वात् इयमेव संसारभोगकर्त्री । आत्मा निःसंग-सुखमात्रैकरसत्वात् न भोगकर्ता ॥

अजोऽन्यः—Another he-goat, different from the false individual soul, *i e*, the Supreme Soul or God (अन्यः छागः ईश्वरः) or the wise man, differing from the unwise (अज्ञानिनोऽन्यः).

MANTRA IV 6.

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते।
तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्न्योऽभिचाकशीति ॥ ६ ॥

6. Two beautiful-winged birds (or two beings of good movement) ever-connected, and friends, resort to the same tree (or body), of these the one eats the fruit of varied or (attractive) taste, while the other shines (or looks) without eating (the fruit).

NOTES.

This verse explains the thought of the last verse in another metaphor. The individual Soul and the Supreme Soul have been compared to two friendly birds, occupying the same tree, one eating the fruit and the other avoiding it. The individual Soul acquires its characteristic attributes of worldliness, because it tastes the fruits of the world—pleasure and pain—and attributes pleasure and pain—(really the qualities) of Máyâ)—to itself So it is bound to the world. The Supreme Soul, however, not tasting the fruit, remains quite free from the world. A similar thought is expressed in other religious books (as the Bible and the Quran) where Adam is said to have fallen from Heaven on account of having eaten the fruit of a tree.

इदानीं जीवपरमात्मानौ उपन्यस्येते। जीव उपाधिधर्मान् स्वधर्मेण स्वीकृत्य पापादिमलकलुषिततत्फलभोक्तृत्वेन संसारीव वर्तते, ईश्वरः संसारदोषानास्कन्दित स्वयं प्रकाशऽनवच्छिन्नस्वरूपेण सर्वप्रकाशकत्वेन वर्तते।

द्वा—**द्वौ** = Vedic declensional terminations are often dropped, and the previous vowel is lengthened (**सुपां सुलुक्**.....)**सुपर्णा** = **सुपर्णौ** of good wings or = **सुपतनौ** of good movement (**शोभनगमनौ**) (**सुष्ठु पर्णौ पक्षौ ययोः**), the wings of the Jîva are Dharma and Adharma, and the wings of the Supreme Soul are Mâyâ and connection with it (**जीवस्य धर्माधर्मौ पक्षौ ईश्वरस्य अविद्या तत्संबन्धौ**)

सयुजौ—**युज्** means connection **स** = **सह** = ever connected with each other (**युक् संबन्धः तादात्म्यं तेन सह वर्तमानौ सयुजौ सर्वदा संयुक्तौ**).

सखाया = **सखायौ** friends, friendship implied between God as Protector and the Jîva as protected **सख्ित्वमेतयोर्नियतोपकार्योपकारकत्वम्**)

समानम्—the same (**उभयोरपि साधारणम्**)

वृक्षम्—tree. The tree is here the body. The word **वृक्ष** comes from the √ **व्रश्च**, to cut or destroy The human body also may be called a **वृक्ष**, because it is liable to destruction (**व्रश्चृ छेदनात् इति उच्छेदात्मकं शरीरम्**) **परिषस्वजाते**

—It is the Perfect Tense of स्वज with परि, and has a sense in the present (or all tenses). Embrace, resort to, occupy

ष्वंज परिष्वंगे छन्दसि लिट् इति भूतसामान्ये लिट्। आश्रितवन्तौ, परिगृह्य वर्तेते।

अन्यः—Another or one, referring to the individual soul or जीव (जीवः).

पिप्पलं—the fruit of the tree—pleasure and pain, the result of good and bad actions (कर्मफलं सुखदुःखलक्षणम्)

स्वादु—Adjective, qualifying पिप्पलम्.

(*a*) Of attractive taste (आसक्तिप्रदम्)

(*b*) Of varied taste (अनेकविचित्रवेदनास्वादरूपम्) or Adverb, modifying अत्ति, relishingly (स्वादु सरसं यथा भवति एवम्)

अत्ति—tastes, enjoys, eats (भुङ्क्ते)

अनश्नन्—not tasting the fruit of actions (कर्मफलम् अभुञ्जानः)

अन्यः—God (ईश्वरः)

अभिचाकशीति—looks or shines. Intensive of √काश् to shine

(सर्वमपि पश्यन्नास्ते, प्रकाशते वा, काश्ट दीप्तौ) यङ्लुकि लट्

MANTRA IV 7.

समाने वृक्षे पुरुषो निमग्नोऽनीशया शोचति मुह्यमानः।
जुष्टं यदा पश्यत्यन्यमीशमस्य महिमानमिति वीतशोकः ॥७॥

7. The individual soul, entangled in the same tree (or body), being deluded, grieves on account of powerlessness, when he sees another Being, *i.e.*, God, pleased (or served by Him) and His greatness, he is freed from sorrow.

NOTES.

This verse is a complement to the last verse, which described chiefly the cause of *bondage*. This verse says that *Salvation* can be attained by the realization of God and his Unity with the individual soul.

जीवस्वरूपं परमात्मस्वरूपं चानूद्य जीवस्य परमात्मैकत्वज्ञानात् मोक्षसिद्धिमाह।

पुरुषः—the individual Soul (जीवः).

निमग्नः—Exceedingly drowned, forgetting his real happy self, identifying itself with the body, entangled (नितरां मग्नः, तिरस्कृतानन्दात्मरूपः, तादात्म्यापन्नः)

अनीशया (*a*) owing to powerlessness (*b*) owing to self-abasement (*c*) on account of forgetting his divine nature which is overshadowed by अविद्या असामर्थ्येन, दीनभावेन, अविद्याच्छन्नैश्वर भावात्.

मुह्यमानः—Giving way to delusion or perverted views मोहं विपरीत-दर्शनाभावं वा व्रजन्)

शोचति—sorrows or grieves

जुष्टम्—(qualifying ईशम्) served or pleased by him (सेवितम्, सेवया परितुष्टम्)

अन्यम्—another Being, different from material things, or supposed (falsely) to be different from the individual soul (प्रकृतिप्राकृतेभ्योऽन्यम्, जीवादन्य इति भ्रमगृहीतमद्वितीयम्)

अस्य महिमानम्—His (ईशस्य) greatness or his own greatness (निजमहिमानम्). च is understood after this expression

इति—when he sees thus, then (इति यदा पश्यति तदा).

MANTRA IV 8

ऋचोऽक्षरे परमे व्योमन्यस्मिन्देवा अधिविश्वे निषेदुः ।
यस्तन्न वेद किमृचा करिष्यति य इत्तद्विदुस्त इमे समासते ॥८॥

8. What will he do with (the study of) the Rig (and other Vedas) who does not know Him, the Eternal, Supreme and All-pervading Being (like ether), in whom all the gods and the Rig (and other Vedas) sustain their existence ; those who *know* Him in this way, they attain the True Stage.

NOTES.

This verse emphasizes the oft-repeated thought that only the knowledge of the Supreme Being, and not merely the study of the Vedas, can bring salvation to man (परमात्मविदां कृतार्थतां दर्शयति)

ऋचः—The Rig and other Vedas. The word Rig stands for the other Vedas also (ऋच इति सर्ववेदोपलक्षणम् । ऋगादिसर्वे वेदाः)

अक्षरे—(*a*) in the imperishable or Eternal.

(*b*) in the Omnipresent Being (न क्षरतीति अक्षरम्) (सर्वमश्नुते इति वा अक्षरम्).

परमे—Supreme (उत्कृष्टे).

व्योमन्—locative case for the modern form व्योमनि. Here also, as usual, the Vedic declensonal termination is dropped (सुपां सुलुक्).

(*a*) In the ether-like Omnipresent Being.

(*b*) In the Creator, आकाश being the Vedantic name of the Creator.

(*a*) असंगत्वाद्यविरोधेन सर्वान्तरत्वेन वर्तमानत्वात् आकाशकल्पे (*b*) आकाशो वै नाम नामरूपयोर्निर्वहिता इत्यादौ आकाशशब्दस्य परमात्मनि प्रयोगदर्शनात् ।

अधिनिषेदुः—exist on or in, depend upon (अधि उपरि निषण्णा आश्रितास्तिष्ठन्ति)

ऋचा—by the mere study of the Rig and other Vedas (पाठमात्रसारत्वात्).

इत्—in this way, *i e*, having studied the Vedas and worshipped God (those who follow these methods and then know Him can attain salvation).

ऋगाद्युपदिष्टश्रवणाद्यनुष्ठाय इत् इत्थं शास्त्रोपदिष्टप्रकारं ये तत् तच्छब्दवाच्यं ब्रह्म विदुः ।

समासत—attain the (आसेत) true stage (literally, sit or stay truly सम्यक् उपविशन्ति). By attaining their true nature or Swarupa (or) become successful (स्वरूपत्वेन आसते । एवंभूतस्थिति सम्यगासनं नाम । कृतार्था भवन्ति इति वा).

MANTRA IV. 9.

छन्दांसि यज्ञाः क्रतवो व्रतानि भूतं भव्यं यच्च वेदा वदन्ति ।
अस्मान्मायी सृजते विश्वमेतत्तस्मिंश्चान्यो मायया संनिरुद्धः ॥९॥

9. The Vedas, the Sacrifices without Soma, the Sacrifices with Soma, the vows, the Past, the Future (and the Present), (in short) whatever the Vedas speak of, is born from the Supreme Being. (He), accompanied with Mâyâ, created this universe, and in that (universe) the other (individual soul) is fettered by Mâyâ.

NOTES.

This verse speaks of the Supreme Being as a Creator in a special sense, *viz*, when He is accompanied with Mâyâ (इदानीं तस्यैवाक्षरस्य मायोपाधिकं जगत्स्रष्टृत्वं दर्शयति).

छन्दांसि—(*a*) The Vedas (वेदाः).

(*b*) The Vedic Metres, as Gayatri, etc. (गायत्र्यादीनि).

यज्ञाः (*a*) special kinds of sacrifice in which Soma is not drunk or used (असोमका.).

न or (*b*) those sacrifices (in which the animal is not slaughtered), in which the sacrificial post (to which the animal is fastened) is not used यूपसंबन्धरहिताः).

क्रतवः—(*a*) the Soma sacrifices, *i. e*, sacrifices in which Soma is used or drunk—like the Jyotistoma sacrifice, (ससोमकाः ज्योतिष्टोमादयः).

(*b*) Sacrifices in which the sacrificial post is used. यूपसंबन्धसहिताः क्रियाः

(*c*) worship (various kinds of) उपासनानि.

व्रतानि—vows or fasts चान्द्रायणादीनि यमनियमादीनि वा).

यत् च—and whatever else, *i.e.*, Present understood यच्च,यदिति तयोर्मध्यवर्ति वर्तमानं सूचयति).

अस्मात् is born (from this Brahm understood) अस्मात् ब्रह्मण एतत्पूर्वोक्तं सर्वं समुत्पद्यते इत्यध्याहृत्य योजयितव्यम्.

Some Commentators read अस्मान्—standing in apposition to all the things mentioned above—"He creates all these things or all these sages" अस्मान् वेदाध्येतॄन् ऋषीन्).

मायी—The Lord of Mâyâ, accompanied with Mâyá This is an important statement, as it lays down that Brahm, being Himself quite free from action, can be taken as a creator only in a special sense, *i.e.*, when He is conceived of as the Lord of Mâyâ or as accompanied with Mâyâ मायी मायावी । कूटस्थत्यापि मायोपाधिकात् स्वमायाशक्तिवशात् सर्वज्ञेश्वरत्वमुपपन्नम् ॥

तस्मिन्—in this universe (विश्वप्रपंचे).

अन्यः—the other, *i e*, the individual soul (जीव·)

संनिरुद्धः—bound, fettered, obstructed बद्धः, सम्यङ्निरोधं प्राप्तः, आत्मेश्वरयोः तादात्म्यज्ञानहीनः इत्यर्थः ।

MANTRA IV. 10.

मायां तु प्रकृतिं विद्यान्मायिनं तु महेश्वरम् । तस्यावयव-भूतैस्तु व्याप्तं सर्वमिदं जगत् ॥१०॥

10. The material cause (of the universe) should be known as Mâyâ alone, and the supereme God should be known as only the Controller (or Life-Giver) of Mâyâ. By His portions this world is pervaded.

NOTES.

This verse gives a definition of Mâyâ and its Lord (ननु का च माया कश्च मायावीत्यत आह)

प्रकृतिं—The material cause or origin of the Universe. Wherever, in this book, the material cause of the Universe is spoken of, that cause should be technically known as Mâyâ. (प्रकृतिं जगदुपादानकारणम् । तत्र तत्र जगत्प्रकृति त्वेन उक्ता या तां मायां विद्यात् जानीयात्)

तु—Is an excluding or limiting particle. Should be known as Mâyâ only, and not anything else (तुशब्दोऽवधारणे)

विद्यात्—Should know. Potential mood of √ विद् "to know." second conjugation जानीयात्

मायिनं—The Lord, Controller, or the Support of Mâyâ.

मायायाः स्वामिनं, नियन्तारं, अधिष्ठानभूतं स्वरूपस्फुरणप्रदतया ।

Mâyâ therefore, is not independent, but depends even for its own existence on God.

तस्यावयवभूतैः—By this portion. The human mind supposes two of the Supreme attributes of Brahm (सत् चित् and आनन्द) existence and appearance, to be separate conceptions divided into innumerable portions "This is silver;" "This is the sky," "The silver appears," "The sky appears"; in such infinite expressions the attributes "thisness" or existence and appearance are supposed to be different portions—an imaginary division. So this whole world is full of these divisions ("Existence and appearance") of Brahm,—divisions imagined by the human mind

Or, these divisions may be Mâyâ and its Powers The Supreme Being gives existence and appearance to Mâyâ and its powers So the human mind imagines as if the qualities of Brahm, existence and appearance, have been divided in the form of Mâyâ and its Powers

तस्य (अस्य) मायिनः अवयवभूतैः "इदं रजतम्" इत्यत्र इदंस्थानैः सत्तास्फुरणैः "आकाशादिः सन्" "आकाशादि स्फुरति" इति व्याप्तम्—अध्यस्तत्वेनैव व्याप्तम् न तु स्वपरिणामत्वेन। अथवा मायायाः सत्तास्फुरणप्रदत्वेनाऽवयवभूतैः तस्मिन् अध्यस्तत्वात् तदंशभूतैर्मायातत्सामर्थ्यैः तद्विवर्तत्वेनैव व्याप्तं सर्वमिदं जगत्।

MANTRA IV. 11

यो योनिं योनिमधितिष्ठत्येको यस्मिन्निदं संच विचैति सर्वम्। तमीशानं वरदं देवमीड्यं निचाय्येमां शान्तिमत्यन्तमेति ११

11. (One) attains this highest peace, having thoroughly known Him, the Governor, the Giver of gifts, (including salvation), the Luminous and praiseworthy Being, who, being one, governs (or supports) every cause, (primary as well as secondary), in whom this whole world is absorbed (by destruction) and assumes various forms (at the time of creation).

NOTES.

This verse describes the place and relation of the Supreme Being with regard to creation. He is the independent Governor and Support of the whole world (मायातत्कार्यादियोनेः कूटस्थस्य स्ववशतोऽधिष्ठातृत्वं दर्शयति).

योनिं योनिं—Every cause (योनि = cause), primary, *viz*, माया, and, secondary, the five elements (मूलं प्रकृतिं मायां वियदाद्यवान्तरप्रकृतीश्च)

or अयोनिं योनिं—the causeless cause, *i e.*, माया कारणमस्या न विद्यत इत्ययोनिं योनिं प्रकृतिम् अनादिसिद्धाम् इति यावत्)

अधितिष्ठति—Governs, or supports by giving appearance and Reality (सत्तास्फूर्ति रूपेणाऽधिष्ठाय तिष्ठति अन्तर्यामिरूपेण).

सं + एति = समेति goes together, *i. e.*, is absorbed by destruction (संगच्छते लयं प्राप्नोति).

Another Commentator translates it as "gets stability" (स्थितिं करोति).

वि + एति = व्येति goes to or assumes variety.

Becomes of various forms at the time of creation (सृष्टिकाले विविधम् एति आकाशादिरूपेण नाना भवति).

Another Commentator translates it as "undergoes destruction" (विनाशमुपैति इत्यर्थः).

वरद—Giver of gifts including salvation, (मोक्षपर्यन्तानां वराणां दातारम्).

ईड्यम्—praiseworthy (स्तुत्यम्).

निचाय्य—Having realized by faith (निश्चयेन साक्षात् कृत्य).

अत्यन्तम्—Perfect, highest, whence there is no return (adverb or adjective) शान्ति = salvation (पुनरावृत्तिरहिताम्, मोक्षाख्याम्).

MANTRA IV 12.

यो देवानां प्रभवश्चोद्भवश्च विश्वाधिपो रुद्रो महर्षिः ।
हिरण्यगर्भं पश्यत जायमानं स नो बुद्ध्या शुभया संयुनक्तु ॥१२॥

12. This verse has already been translated and annotated in verse 4, Chap. III.

It is the same verse as 4, Chap III.

Except this change—

Instead of "who created Hiranyagarbha in the beginning of creation," translate—

"Who saw Hiranygarbha being born"

पश्यत = अपश्यत्—In the Vedic Grammar अ as an augment does not necessarily precede the Imperfect Tense. Another peculiarity of Vedic Grammar in this word is the use of Atmanepada instead of Parasmaipada.

बहुलं छन्दस्यमाङ्योगेऽपि इत्यडभावः, व्यत्ययेन आत्मनेपदम् ।

'Saw' is used in the sense of "Felt a desire that Hiranyagarbha should create the secondary creation, and introduce or propagate the Vedas."

अवान्तरसर्गस्थितिप्रलयकर्तृत्वेन वेदप्रवर्तकत्वेन च निरीक्षणं कृतवान् इत्यर्थः

Another Commentator translates पश्यत = जानीत—"Know the Hiranyagarbha (being) born as really the Supreme Being" (जायमानं हिरण्यगर्भमपि त्वमेव पश्यत जानीत) ।

MANTRA IV. 13.

यो देवानामधिपो यस्मिँल्लोका अधिश्रिताः । य ईशेऽस्य द्विपदश्चतुष्पदः कस्मै देवाय हविषा विधेम ॥१३॥

13. May we worship with oblations that Luminous and Blissful Being who is the Lord of Gods, on whose support (all) the worlds exist, who governs this (world of) the biped (man, &c) and the quadruped.

NOTES.

This verse declares that the Supreme Being is Lord of the Gods, and that salvation-seekers should worship Him (देवान् प्रति स्वामित्वं मुमुक्षुभिराराध्यत्वं च ईश्वरस्याह) ।

अधिपः—Lord or Master (स्वामी) ।

अधिश्रिताः—depend upon, are supported by (अधि—उपरि, श्रिताः) ।

ईशे—the Vedic form for ईष्टे, त being dropped by a peculiarity of Vedic Grammar—governs (तकारलोपः छान्दसः) ।

द्विपदः—Biped, man, &c.,—Genitive case, governed by the verb ईश् ।

चतुष्पदः—quadruped, animals, &c (पश्वादेः) ।

कस्मै=(=काय) Him, who is bliss itself This word क is not a Pronoun, yet, owing to a peculiarity of Vedic Grammar स्मै is added to it क= happiness—(some Commentators take क as an interrogative Pronoun, in which case the verse will involve a question—" Whom should we worship—"? and the answer will be the other portions of the verse] (आनन्दरूपाय)

हविषा=with offerings or oblations (आराधनभूतद्रव्यैः) ।

विधेम—should worship. Potential mood of विध् to worship विधेः परिचरणकर्मणः (एतद्रूपम् परिचरेम) ।

MANTRA IV 14

सूक्ष्मातिसूक्ष्मं कलिलस्य मध्ये विश्वस्य स्रष्टारमनेकरूपम् । विश्वस्यैकं परिवेष्टितारं ज्ञात्वा शिवं शान्तिमत्यन्तमेति ॥१४॥

14. One attains the highest peace, having known that Blissful Being, who, being One, pervades the Universe, who (assumes) many forms, who is the Creator of the world; (who is present) in the midst of this dense, confused mass (of worldly phenomena), and who is minuter than the minute.

NOTES.

This verse repeats the same thoughts expressed in several of the above verses, for the sake of a clearer understanding.

अधस्तात् प्रतिपादितं यद्यपि तथाऽपि बुद्धिसौकर्यार्थं पुनरप्याह

सूक्ष्मातिसूक्ष्मम् – Minuter than the minute **(सूक्ष्मात् अतिशयेन सूक्ष्मम्—अणोरतिशयेनाणुः)**।

कलिलस्य—(*a*) **कलिलं** literally means an impenetrable mass This world of phenomena, the effect of Mâyâ, is compared to an impenetrable mass of fortifications which is hard to overcome While the Supreme Being is spoken of as an untainted, unaffected, unattached Eye-witness of this confusing and formidable mass of phenomena

कलिलस्य प्रकृतिप्राकृताख्यस्य संसारदुर्गस्य गहनस्य मध्येऽन्तःसाक्षित्वेनाऽवस्थितम्।

(*b*) Another Commentator translates **कलिल** as Darkness, and calls the Supreme Being as Hidden (understood) in darkness, *i e.*, invisible, owing to human ignorance or Mâyâ **(कलिलस्य मध्ये तमसो मध्ये गूढमिति शेषः)**।

शिवम्—blissful or benevolent **(आनन्दस्वरूपम्, मंगलम्)**।

MANTRA IV. 15.

स एव काले भुवनस्य गोप्ता विश्वाधिपः सर्वभूतेषु गूढः।
यस्मिन् युक्ता ब्रह्मर्षयो देवताश्च तमेवं ज्ञात्वा मृत्युपाशांश्छिनत्ति १५

15. He alone is the Protector of the world at the (proper) time, the Lord of the universe, hidden in all the (created) beings, on whom the Brahmanical sages and Gods concentrate (their minds). Having known Him in this way, one breaks the bonds of death.

NOTES.

This verse refers to the great sages who realized the Supreme Being, and adds that we also, following the same methods, can attain salvation

परस्य ब्रह्मादिदेवैः प्राप्यत्वं साधनयुतास्मदादीनां मोक्षसिद्धिं चाह।

काले। (*a*) at the proper time, *i e.*, at the time of the ripening (or fruition) of the previous actions of living beings in the past worlds **(अतीतकल्पेषु जीवसंचितकर्मपरिपाकसमये)**।

(*b*) during the stability—time of the world **(जगतः स्थितिकाले)**।

युक्ता=(*a*) united, become one with **(ऐक्यतामापन्नाः)**।

(*b*) performed Yoga, or concentrated their minds on **(योगमाश्रिताः)** devoted to.

ब्रह्मर्षयः । the Brahman—seers or sages (ब्राह्मणः सन्तोऽतीन्द्रियद्रष्टारः)
एवं । in the ways, as described उक्तेन प्रकारेण ।
मृत्यु—Darkness (ignorance), Mâyâ (मृत्युर्वै तमः तम आख्यं प्रकृतिं)
छिनत्ति—Destroys, breaks (विनाशयति, छेदं करोति) ।

MANTRA IV. 16

घृतात्परं मण्डमिवातिसूक्ष्मं ज्ञात्वा शिवं सर्वभूतेषु गूढम् ।
विश्वस्यैकं परिवेष्टितारं ज्ञात्वा देवं मुच्यते सर्वपाशैः ॥१६॥

16. One is released from all bonds, having known the Luminous Being who, being One, pervades the universe, who is hidden in all created beings, who is blissful (or benevolent), and who is extremely subtle (and valuable), just as the essence (of butter) is superior to (and subtler as well as more valuable than) butter.

NOTES.

This verse, in addition to the thoughts repeated above, speaks of God as the most valuable, the most lovely, and the subtlest object for the human mind (परस्य पुरुषार्थरूपेण प्रीतिविषयत्वं परमसूक्ष्मत्वं चाह) ।

परम्—(*a*) Superior, (*b*) or found above उत्कृष्टं (उपरि वर्तमानम्)

घृतात्—Clarified or molten butter (द्रवीभूताज्यात्)

मंडम्—मंड ordinarily means cream , here it means the most valuable, the most highly prized and subtlest *essence* (मण्ड सार सूक्ष्म प्रीति विषय च)

ज्ञात्वा—repetition of ज्ञात्वा (twice) is for the sake of emphasis Having *only known* Him "ज्ञात्वा" इति पुनरभिधानम् एवकारार्थम् । तथा च देवमेव "ज्ञात्वा एव" इत्यर्थः संपद्यते ।

MANTRA IV. 17

एष वेदो विश्वकर्मा महात्मा सदा जनानां हृदये संनिविष्टः ।
हृदा मनीषी मनसाऽभिक्लृप्तो य एतद्विदुरमृतास्ते भवन्ति ॥१७॥

17. This Luminous Being, whose work is the universe, is the Supreme Soul, and always thoroughly enters the heart of human beings. He is known through (reason), the ruler of the mind, and situated in the heart, and through meditation. Those who know Him become immortal.

NOTES.

This verse describes the Supreme Being as the Creator of the Universe,

Omnipresent, and attainable by those who become true Sannyasis. The 2nd part of this verse has already been annotated in III. 13

आत्मनो विश्वकृत्वं तद्व्यापित्वं संन्यासिभिराप्तव्यमोक्षरूपं चाह ।

विश्वकर्मा—कर्म means act or work, *effect*. Whose act or effect is the Universe; *i.e*, who is the Creator of the Universe (क्रियते इति कर्म कार्यम्—विश्वं कार्यमस्य इति, सर्वोत्पादकः) ।

महात्मा—The great or Supreme Soul (महांश्चऽसौ आत्मा च)

MANTRA IV. 18.

यदातमस्तन्न दिवा न रात्रिर्न सन्न चासच्छिव एव केवलः ।
तदक्षरं तत्सवितुर्वरेण्यं प्रज्ञा च तस्मात्प्रसृता पुराणी ॥१८॥

18. (In that condition) when there is no Avidyâ, there is neither (the conception of) the day nor night, neither existence nor non-existence; there is only the One (without a second) untainted Being—that Eternal, that Being who has the adorable nature (or form) of a Creator. From him wisdom (handed down) from time immemorial, has proceeded.

NOTES.

This verse emphasizes the monotheistic Ideal. In the condition of perfect and absolute wisdom, when ignorance has been entirely destroyed, dualism entirely vanishes, and the One Existence of the Supreme Being only is experienced. The conception of opposition is no more, for it is the Supreme Being alone who is really existing at all times.

Or, when the reading is तमः instead of अतमः the verse describes the condition of Universal destruction. At that time, as every thing is absorbed in the Primary Cause, Mâyâ, the dual conception of and difference between day and night does not hold.

प्रलयादौ मोक्षे च ईश्वरस्य अद्वितीयत्वावधारणात् इतरस्मिन् कालेऽपि भ्रांत्या सद्वितीयत्वप्रतिभासः परमार्थतः सदा द्वैतशून्यत्वमेव इत्याह ।

अथवा यदा प्रलयादवस्थायां तमः "नासदासीत्" इति श्रुतेः तदेवावशिष्टं तदानीं सर्वकार्यजातस्य मूलप्रकृतितमोमात्रतया विलयावस्थायां दिवादिप्रभेदो नास्ति ।

अतमः—no darkness; destruction of Avidyâ (तमोनिवृत्तिः, बाधितमूलप्रकृत्याख्याविद्यातमस्त्वात्) or (तमः) another reading—the state of the original cause, *viz*, Mâyâ (मूलप्रकृत्ति तमो मात्रतया) ।

सत्—(*a*) Existence (conception of) भावः (भावकल्पना) (*b*) cause (कारणम्) ।

असत्—(*a*) Non-existence (अभावः) (*b*) effect (कार्यम्) ।

This means the dualism between existence and non-existence is no more.

दिवा—conception of the day (दिनकल्पना)।

शिवः—untainted, pure. (अविद्यादिमलास्पृष्टः, निर्विकारः, शुद्धस्वभावः)।

केवलः—One without a division or a second, free from ignorance (भेदशून्यत्वात् अविद्याविकल्पशून्यत्वात् अद्वितीयः)।

सवितुर्वरेण्यं—(*a*) वरेण्य means adorable, worthy of being chosen, or sought for (वरणीयं, संभजनीय, प्रार्थनीयं) after which form or nature (वरणीयस्वरूप) is understood Who has the adorable form of a Creator (सवितुः उत्पादयितुः)

or (*b*) Adorable even by the God Savitri, who superintends the Sun (सवितृ मंडल मध्यवर्तिसवितुरपि वरेण्य वरणीयम्)।

प्रज्ञा—the wisdom (of the Unity of God) (एकत्व विज्ञानरूपाबुद्धिः) ।

प्रसृता—flown, arisen, proceeded (प्रवृत्ता) or pervaded the minds of sages and Sannyasis (संन्यासिषु व्याप्ता)।

पुराणी—(*a*) Without beginning, or traditionally coming down from Brahmâ (अनादिसिद्धा, ब्रह्माण मारभ्य संप्रदायपरम्परया आगता)।

(*b*) ever fresh, though old (पुराऽपि नवीना सर्वदा एक रूपा)।

MANTRA IV. 19.

नैनमूर्ध्वं न तिर्यञ्चं न मध्ये परिजग्रभत् । न तस्य प्रतिमा अस्ति यस्य नाम महद्यशः ॥१९॥

19. None can grasp Him above, in the intermediate directions (obliquely) or in the middle ; He, whose name is "great fame," has no comparison.

NOTES.

This verse points out that Brahm is incomprehensible and incomparable (ब्रह्मण अपरिग्राह्यत्व अनुपमेयत्व चाह) ।

न—Not (anybody understood) (न कश्चिदपि) ।

तिर्यञ्चं—obliquely (तिर्यक्) or in the intermediate directions (प्रदिशः)

परिजग्रभत्—can grasp. Subjunctive (Vedic) of ग्रह् the ह् of ग्रह and ह is changed to भ in the Vedas (हृग्रहोर्भः छन्दसि) परिग्रहीतुं शक्नुयात् ।

प्रतिमा—comparison, *i.e.*, anything to which he may be compared. (उपमा—"अनेन सदृशोऽयम्" इति).

यस्य नाम महद्यशः (*a*) Taking महद्यशः as a compound, the sentence means, "whose name is great (pervading every thing) fame " (यस्य नाम अभिधानम्

महत् (परिपूर्णं, सर्वेभ्योऽधिकम्) कीर्तिस्वरूपम् (*b*) or whose name **has** great fame (*c*) or, whose great fame is well-known (नाम=famous) (यस्य नाम—प्रसिद्धम्, दिगाद्यनवच्छिन्नं कीर्तिस्वरूपम्).

MANTRA IV. 20.

न संदृशे तिष्ठति रूपमस्य न चक्षुषा पश्यति कश्चनैनम् ।
हृदा हृदिस्थं मनसा य एनमेवं विदुरमृतास्ते भवन्ति ॥२०॥

20. His Being does not stand in the range of vision; no one can see Him with the eye; those become immortal who know Him present in the heart, by reason and meditation, in this manner.

NOTES.

This verse points out that Brahm cannot be known by the organs of sense, but by Reason and Meditation, as described above in the Second Chapter.

परमेश्वरस्य इन्द्रियैर्ग्राह्यत्वायोग्यतां प्रत्यक्त्वेनाऽवस्थानं चाह

संदृशे (*a*) in the range of vision, *i.e.*, in a place which can be seen by the eye (चक्षुरादीन्द्रियैः संदर्शनयोग्ये देशे) ।

(*b*) or संदृशे may be parsed as the Dative case For the sake of vision or observation by the eyes, etc (चक्षुरादिभिः संदर्शनाय) ।

चक्षुषा—with the eye and other organs of sense, चक्षुषा standing for other organs also (चक्षुषा इति उपलक्षणमेतत् चक्षुरादीन्द्रियैः) ।

एवं—in the manner described above (साधनचतुष्टयसंपन्नाः) ।

रूपम्—Being, *nature*, Personality (स्वरूपम्) ।

MANTRA IV. 21.

अजात इत्येवं कश्चिद्भीरुः प्रतिपद्यते । रुद्र यत्ते दक्षिणं मुखं तेन मां पाहि नित्यम् २१॥

21. As Thou art free from birth, etc., in this way, therefore, some one (like myself) afraid (of birth, etc) resorts (to Thee) O Rudra ! O Destroyer of pain, always protect me by that face of thine which is benevolent.

NOTES.

This verse and the one following include prayers to God, as freedom from evil and attainment of God depend upon His grace.

इदानीं "तत्प्रसादात् एव इष्टानिष्टप्राप्तिपरिहारौ" इति मत्वा तमेव परमेश्वरं प्रार्थयते मंत्रद्वयेन

अजातः—Free from birth, etc. Birth here stands for six kinds of change or evils (*a*) birth (*b*) old age (*c*) death (*d*) hunger and thirst (*e*) sorrow (*f*) ignorance. So अजातः is Vocative Adjective addressed to God, meaning, "Thou art free from all changes and evils, as birth, etc. (जन्मजरा मरणाशनापिपासाशोकमोहाख्यैः षड्भिर्वर्जितः यस्मात् त्वम्)।

भीरुः—afraid of birth, etc (जन्मादिभीतः)।

प्रपद्यते—Resorts to जन्मादिभीतः (some one else like myself (subject understood), or just as another resorts to Thee, in the same way I)

मादृशो कश्चित् त्वां शरणं प्रपद्यते अन्योऽपि कश्चित् मोक्षार्थं त्वां प्रपद्यते, अहमपि मोक्षार्थं त्वामेव प्रपद्ये।

Another reading is प्रपद्ये, the meaning of which clearly is "I resort to Thee."

दक्षिणं benevolent, encouraging, cheering, or capable (दक्ष), of destroying the miseries of the world (उत्साहजननं, ध्यातमाह्लादकरम्, दक्ष संसारदुःखदाहसमर्थम् वा)

MANTRA IV. 22.

मा नस्तोके तनये मा न आयुषि मा नो गोषु मा नो अश्वेषु रीरिषः। वीरान्मा नो रुद्र भामितोऽवधीर्हविष्मन्तः सदमित्वा हवामहे ॥२२॥

22. Do not bring destruction on our children, on our sons, on our life, on our cows, and on our horses. Being full of anger, O Rudra, O Destroyer of pain, do not kill our brave (servants), (as) we always invoke Thee with oblations.

NOTES

This verse contains a prayer to God, for the preservation of all material things as well as human relations, as they assist in the acquirement of true knowledge. Or, just as salvation-seekers pray to Him, in the same way Prosperity-Seekers can also pray to Him, in the manner indicated by this verse

अस्मान् शिष्य प्रशिष्यान् कार्यकरणानि च सम्यग्ज्ञानायोग्यत्वेन मा हिंसी योग्यान्येव कुरु इति ईश्वरं प्रति प्रार्थनामाह। अथवा न केवलं निःश्रेयसार्थिभिरेवाऽसौ प्रार्थ्यः किं तर्हि अभ्युदयार्थिभिरपीत्याह

तोके—(*a*) children in general (अपत्ये, स्त्रीपुंसात्मके)

(*b*) sons (पुत्रे) (singular, standing for plural sense).

तनये—(*a*) sons, as the son is the most helpful of all children (पुत्रे। अपत्येष्वपि पुत्रोऽस्य लोकस्य साधनभूतः ततो विशेषमाह)

(*b*) grandsons (पौत्रे)

गोषु (*a*) cows (द्विखुरेषु पशुषु)

(*b*) Vedas, the means of true knowledge (सम्यग्ज्ञानकारण-भूतेषु वेदेषु)

अश्वेषु—(*a*) horses (एकशफेषु पशुषु)

(*b*) organs of sense (इन्द्रियेषु)

मा री रिषः—Do not Destroy. Prohibitive use of the imperfect Frequentative of the √ रिषम, to destroy or injure (रुष रिष हिंसायां यङ्लुगन्ताल्लुङ्)

वीरान्—brave servants (विक्रमवतो भृत्यान्)

भामितः—Exasperated, from √ भाम्, to be angry (क्रोधितः सन्। भाम क्रोधे)

मावधीः—Do not Destroy. Prohibitive use of the Aorist of √ हन्

हविष्मन्तः—full of oblations, with offerings (हविषा युक्ताः)

सदमित् (सदम्=सदा, इत्=एवं)=सदैव, always.

त्वा=त्वाम् Thee.

हवामहे worship or invoke (यजामहे, आह्वयामहे वा)

इति श्वेताश्वतरोपनिषत्सु चतुर्थोऽध्यायः ॥ ४ ॥

Here ends the fourth Chapter.

CHAPTER V.

MANTRA V. 1

पञ्चमोऽध्यायः ।

द्वे अक्षरे ब्रह्मपरे त्वनन्ते विद्याविद्ये निहिते यत्र गूढे ।
क्षरं त्वविद्या ह्यमृतं तु विद्या विद्याविद्ये ईशते यस्तु सोऽन्यः॥१॥

1. The two (Ignorance and Knowledge). Ignorance is perishable, while Knowledge is imperishable; and He is different (from both of these) who governs Knowledge and Ignorance, and in whom, the Hidden Being, the Eternal, the Supreme Brahm, and the Infinite, both Knowledge and Ignorance exist.

NOTES

In this 5th Chapter, the nature of the Jîva or the individual soul, already mentioned in the third Chapter, is described in greater detail.

तत्त्वं पदार्थौ तृतीयेऽध्याये निरूपितौ यद्यपि तथापि त्वं पदार्थो नात्यन्तं निरूपितः, तदर्थमयं पंचमोऽध्यायः आरभ्यते ॥

This verse distinguishes between Action (for which ignorance or Avidyâ is another word) and Knowledge, The fruits of Actions, religious or moral, are always perishable. They may lead to a temporary Heaven; but Knowledge and Knowledge alone can bring eternal salvation to man. Therefore, the seekers of the Highest Ideal should give up actions, and resort to means for the attainment of Knowledge

नित्यमोक्षपुरुषार्थप्रापकं यत्—विद्यैव स्वर्गाद्यनित्यफलहेतुः कर्म—अविद्या । तस्मात् नित्यपुरुषार्थैप्सुभिः कर्माणि संन्यस्य शमाद्युपबृंहित श्रवणादिरेव आश्रयितव्य इत्यभिप्रायः

अक्षरे, ब्रह्म परे and **अनन्ते** are adjectives qualifying **ब्रह्म** understood, or **यत्र (ब्रह्मणि)**

ब्रह्मपरे—(*a*) The Supreme Brahm or (*b*) beyond Hiranyagarbha.

(परब्रह्मणि— ब्रह्म च तत्परं च) (ब्रह्मणो हिरण्यगर्भात् परे) निहिते—placed, situated, exist, (adj qualifying **विद्याविद्ये**). The Principles of Knowledge and of nescience or Action maintain their existence in the Supreme Brahm **(निक्षिप्त, स्थिते)**.

गूढे—(*a*) adj qualifying **यत्र (ब्रह्मणि)**. In the Hidden Being.

यत्र यस्मिन् गूढे स्वयंप्रकाशखंडसुखानुभूतित्वेन अनभिव्यक्ते ।

or, (*b*) गूढे may refer to knowledge and ignorance, the nature of which is not manifest to ordinary beings (निहिते अनभिव्यक्त)

क्षरं—Perishable; but here it means the cause of death or world; having a perishable fruit क्षरणहेतुः, संसृतिकारणम्

अमृतं—Imperishable, *i e*, the instrument of immortality (अमृतत्वसाधनम्)

यः—who (the Supreme Being).

तु = and. He is different, in whom Knowledge and Ignorance exist, and who governs Knowledge and Ignorance (यत्र विद्याविद्ये निहिते यश्च विद्याविद्ये ईष्टे सोऽन्यः)

MANTRA V. 2.

यो योनिं योनिमधितिष्ठत्येको विश्वानि रूपाणि योनीश्च सर्वाः । ऋषिं प्रसूतं कपिलं यस्तमग्रे ज्ञानैर्बिभर्ति जायमानं च पश्येत् ॥ २ ॥

2. (He should be known) who, being One, governs the Causeless Cause, Mâyâ, all the forms, and all the secondary causes, who, at the beginning of creation, nourishes with Sciences the infallibly wise Hiraṇyagarbha (when) born, and who saw Him being born.

NOTES.

The thoughts expressed in this verse have already been explained in verses 11 and 12, Chapter IV. At the end of this verse "He should be known by Salvation-Seekers" is understood.

(स एव मुमुक्षुभिरात्मत्वेन ज्ञातव्य इति वाक्यशेषः)

अयोनिं योनिम् (*a*) the causeless cause, Mâyâ (अनादिसिद्धां मायाख्याम्) or योनिं योनिं (*b*) every place (स्थानं स्थानं)

योनीः (*a*) Secondary causes (अवान्तरयोनीः) (*b*) Causes (प्रभवस्थानानि).

ऋषिं—(*a*) Of infallible knowledge (अप्रतिहतज्ञानम्) (*b*) The Seer of the Unseen (अतीन्द्रियद्रष्टारम्).

प्रसूतं—Created, born (स्वेनैव उत्पादितम्).

कपिलं—(*a*) Hiraṇyagarbha. कपिलं literally means the golden yellow colour Hiraṇyagarbha is said to have been born from a golden egg, which has the same colour (कनककपिलवर्णं हिरण्यगर्भम्)

(*b*) The name of a sage, either the founder of the Sânkhya Philosophy (a guess rejected by the writers on Vedanta) or (c) the name of Kapila, an Avatâra of Viṣṇu.

"सांख्यानां कपिलो देवो" इति परमर्षिः प्रसिद्धः। वासुदेवस्य अवतारभूतं सगरपुत्राणां दग्धारम् न तु सांख्यप्रणेता कपिलः॥

अग्रे—Before creation (जगत उत्पत्तेः पूर्वम्).

बिभर्ति—Nourishes (पुष्णाति)

ज्ञानैः—Sciences of many kinds.

तं to be connected with पश्येत् (त च जायमानं पश्येत्).

पश्येत् = अपश्यत् (saw) ददर्श. Vide IV 12.

MANTRA V. 3.

एकैकं जालं बहुधा विकुर्वन्नस्मिन् क्षेत्रे संहरत्येष देवः।
भूयः सृष्ट्वा पतयस्तथेशः सर्वाधिपत्यं कुरुते महात्मा ॥३॥

3. Having transformed each group (of cause and effect) into various forms (in many ways), this Luminous Being withdraws (them to their) ground—Mâyâ; then again, having created the Lords as before, the Supreme Soul, God, holds supreme sway over all.

NOTES.

This verse describes God as the Creator and Destroyer of all the groups of causes, collectively and individually.

अन्तःकरणसमष्टिं प्राणसमष्टिं चक्षुरादिज्ञानेंद्रियसमष्टिं सृष्ट्वा परमेश्वरस्य तत्तद्व्यष्टीनां स्रष्टृत्वमाह—

जाल—each group of cause and effect, *i.e*, the groups of the organs of sense, breaths, etc, taken collectively (समष्टिरूपकार्यकारणानि).

विकुर्वन्—transforming (विविधं कुर्वन्).

बहुधा—into various and many forms Changing the collective groups or types into many INDIVIDUAL and particular forms (व्यष्टिरूपकार्यकारणप्रकारेण).

क्षेत्रे—the ground in the form of Mâyâ (मूलप्रकृतिलक्षणे क्षेत्रे).

संहरति—withdraws or destroys.

पतयः = पतीन्—a Vedic peculiarity, Nominative used for Accusative The Gods, Lords or Guardians, like Hiranyagarbha, etc. (पतयः पतीन् बिभर्त्ति व्यत्ययः हिरण्यगर्भप्रमुखान्).

तथा—as in the previous creation (यथा पूर्वस्मिन् कल्पे)

सर्वाधिपत्यं= Overlordship or Supreme sway over all.

MANTRA V 4.

सर्वा दिश ऊर्ध्वमधश्च तिर्यक्प्रकाशयन्भ्राजते यद्वनड्वान्।
एवं स देवो भगवान्वरेण्यो योनिस्वभावानधितिष्ठत्येकः ॥४॥

4. Just as the Sun, giving light to all the directions, above, below, and the intermediate sides, shines; in the same way, He, the Luminous Being, the Lord of Powers, Adorable, and One (without a second), governs (all) the causes.

NOTES.

This verse speaks of God as Self-Luminous and Controller of All (**परमेश्वरस्य स्वयंप्रकाशत्वपुरुत्वं सर्वनियन्तृत्वं चाऽऽह**).

तिर्यक्—literally, obliquely,—the intermediate directions, as North-East, etc (**प्रदिशः, पार्श्वदिशः**)

भ्राजते—shines (**दीप्यते**)

यद्वत्—just as

अनड्वान्—the Sun (like a bull) yoked to the work of supporting the world (**अनड्वानादित्यो जगच्चक्रवाहने युक्तत्वात्**).

योनिस्वभावान्—(*a*) **योनि** means cause, **स्वभाव** means nature or quality Those which have the characteristic of cause, *i.e.*, "the causes," *viz*, the five elements, etc (**कारणस्वभावान् कारणभूतान् पृथिव्यादीन्**)

(*b*) **योनिः** also means Mâyâ, the cause of the whole world, and **स्वभावान्**, the substances of the world belonging to Him So it means, "Mâyâ and substances."

(c) Another important reading is **योनिः स्वभावान्। योनिः** refers to the Supreme Being Himself, the Cause of the Universe and **स्वभावान्** means, the substances (ether, etc.) or the nature of substances. So "the Supreme cause, who governs all the substances (and their qualities)." (**योनिः सर्वस्यजगतो मूलकारणम् च स्वभावान् वियत्प्रमुखान् पदार्थस्वभावान्**)

MANTRA V. 5.

यच्च स्वभावं पचति विश्वयोनिः पाच्यांश्च सर्वान्परिणामयेद्यः।
सर्वमेताद्विश्वमधितिष्ठत्येको गुणांश्च सर्वान्विनियोजयेद्यः ॥५॥

5 And (He alone should be known) who develops the nature (of things), who is the cause of the Universe, who transforms all the things requiring development, who, being

One (without a second), governs this whole universe, and who unites all the qualities.

NOTES

This verse speaks of the Supreme Being as a Great Evolving and Progressive force, working out the development of Primary and Secondary causes. At the end of the verse "He alone should be known" is understood; or, the word **यत्** in the beginning of this verse is connected with **तत्** in the next verse. "That being *who* develops"

परमेश्वरस्य मूलावन्तरप्रकृतीः प्रति तत्तत्कार्योन्मुखत्वेन पाचकत्वं आह। स एव वेदितव्यो नान्य इति शेषः। अथवा यच्छब्दस्योत्तरमंत्रगतेन तच्छब्देन संबन्धो द्रष्टव्यः॥

यत्= यः Vedic neuter form for the masculine **(यश्च इति लिंगव्यत्ययः)**

स्वभावं—the inherent nature or attribute of things, as heat is of fire **(स्वरूपं, अग्नेरौष्ण्यमिव)**

पचति—develops or matures, *i e*, evolves the inherent nature of things and makes it fit to operate **(तत्तत्कार्यानुगुणं पक्वं करोति)**

पाच्यान्—things requiring development, maturable things, *e.g.*, various arts and sciences **(सर्वान् पाकयोग्यान् सर्वान् कर्मकलादीन्)**

परिणामयेत्—may transform, *i.e.*, transforms.

गुणान्—The qualities, Sattva, Rajas, &c. **(सत्त्वादिकान्)**

विनियोजयेत्—joins or unites (literally, may join or unite) **(विनियोगं कारयेत् अनेन एतद् इत्यादि रूपम्)**

MANTRA V. 6

तद्वेद गुह्योपनिषत्सु गूढं तद्ब्रह्मा वेदते ब्रह्मयोनिम्। ये पूर्वं देवा ऋषयश्च तद्विदुस्ते तन्मया अमृता वै बभूवुः॥६॥

6 He is hidden in the secret Upaniṣadas of the Vedas; Hiraṇyagarbha knows Him to be the cause of the Vedas (or of Hiraṇyagarbha), those, the gods and the sages, who, in former times, knew Him, being identified with Him, became certainly immortal

NOTES.

This verse speaks of the Supreme Being as an extremely profound object of thought and cites those—the sages and the gods—who knew Him. **(परमेश्वरस्य गूढत्वं देवैर्ऋषिभिश्च साक्षात्कृतत्वमाह)**

वेदगुह्योपनिषत्सु—(*a*) The secret Upanisads of the Vedas, as the Upani-

sads are a profound portion of the Vedas (वेदानां गुह्योपनिषदः, वेदेषु गुह्या गोप्या उपनिषदः ब्रह्मविद्या)

(*b*) More profound than the profound Vedas (वेदश्च गुह्यश्च वेदगुह्यः तस्मादपि गुह्यभूतोपनिषत्सु) for उपनिषत् also means mystery or secret (confidential session).

(*c*) (Hidden) in the Vedas, ceremonial portion of the Aranyakas गुह्य and the Upanisads (the Vedanta) वेदे कर्मभागे यष्टव्यत्वेन गुह्ये आरण्यके उपास्यत्वेन उपनिषसु, वेदान्तेषु गूढम् ।

ब्रह्मा—Hiranyagarbha (ब्रह्मा हिरण्यगर्भः)

वेदते = वेत्ति—knows (वेदते वेत्ति जानाति)

ब्रह्मयोनिं—The Cause or Creator of the Vedas or of Hiranyagarbha. (वेदकारणं हिरण्यगर्भकारणं वा)

तन्मया—Identified with God; become identical with God; become divine (ईश्वरमया, ईश्वरस्वरूपभूताः, तदात्मभूताः)

वै—certainly, verily, as is well-known (वै इति शास्त्रादिप्रसिद्धं दर्शयति)

MANTRA V. 7.

गुणान्वयो यः फलकर्मकर्ता कृतस्य तस्यैव स चोपभोक्ता।
स विश्वरूपस्त्रिगुणस्त्रिवर्त्मा प्राणाधिपः संचरति स्वकर्मभिः ॥७॥

7 He, who, connected with qualities, performs action for the sake of fruit, is alone the experiencer of the (fruit) of the same action. He, assuming all forms, and having three qualities and three paths, the Master of the breaths, wanders by his own deeds.

NOTES.

The last verses have described the Supreme Being, on the knowledge whereof the welfare of the individual soul depends. This and the following verses describe the nature of the individual soul,—the special subject of this Chapter. (इदानीं यत्पुरुषार्थसिद्धये ईश्वरस्वरूप निरूपितं तं जीव वयर्णयितुम् उत्तरे मंत्राः प्रस्तूयन्ते)

This 7th verse indicates that action and experience of its fruit are not the essential qualities of the individual soul, but that these qualities are due to the obstruction caused by that soul's connection with the body, the organs of sense, and other qualities, Sattva, Rajas, &c.—the creations of Mâyâ.

जीवस्य कर्तृत्वभोक्तृत्वादिसंसारः स्वाभाविको न भवति किंतु देहेन्द्रियाद्युपाधिकृत इत्याह ।

गुणान्वयः फलकर्मकर्ता—फलकर्मकर्ता means the performer of action, for the sake

of fruit (फलार्थस्य कर्मणः कर्ता गुणान्वयः) shows the cause of ction, and means, "whose connection (अन्वयः) is with the qualities called त्व, रजः, and तमः". A little of Rajas, mixed with a predominance of Sattva, leads to actions for the sake of knowledge or salvation. A little of Sattva, mixed with a predominance of Rajas, leads to actions, for the sake of (temporary Heaven) A little of Rajas, mixed with a predominance of Tamas, leads to actions, the fruit whereof is Hell

गुणान्वयः सत्त्वरजस्तम आख्यैर्गुणैरन्वयो यस्य सगुणान्वयः । ईषद्रजोन्वित सत्त्वगुणपरवशः सन् ज्ञानद्वारेण मोक्षार्थं कर्म करोति । ईषत्सत्त्वान्वित रजोगुणपरवशः सन् स्वर्गादिफलसाधनं कर्म करोति । ईषद्रजोन्वित तमोगुणपरवशः सन् नरकादिसाधनं कर्म करोति ॥

कृतस्य तस्यैव—तस्यैव qualifies कृतस्य = कर्मणः after which फलस्य is understood Experiencer of the fruit of the same action (स्वकृतस्य तस्यैव कर्मणः फलस्य)

च = एव alone (He alone) स एव ।

विश्वरूपः—Having many forms (नानारूपः)

त्रिवर्त्मा—Having three paths (त्रिमार्गः) fully explained in I. 4.

प्राणाधिपः—the Master of the breaths and the organs of sense (पंचवृत्तेर्मुख्य प्राणस्य करणाख्येतर प्राणानां चाधिपः स्वामी)

संचरति—wanders in this and other worlds The Vedic peculiarity here is the use of Parasmaipada, instead of Âtmanepada (for the rule is that the √चर् with सम्, when connected with a word in the instrumental case, always gets the Âtmanepada terminations) इह लोके परलोके च संचरति संचरते परिभ्रमति । छान्दसं परस्मैपदम् । (समस्तृतीयायुक्तात्) रथेनसंचरते ।

MANTRA V. 8.

अंगुष्ठमात्रो रवितुल्यरूपः संकल्पाहंकारसमन्वितो यः ।
बुद्धेर्गुणेनात्मगुणेन चैव आराग्रमात्रोऽप्यपरोऽपि दृष्टः ॥८॥

8 The lower self, which, about the size of a thumb, and luminous like the sun, is connected with desire and egoism, is also known to be about the size of a probe's edge, on account of the quality of Reason and the quality of the Soul.

NOTES.

This verse also indicates the essential as well as the phenomenal (apparent) attributes of the individual soul. The essential attributes mentioned are the self-luminous nature and "the quality of the Soul," *i.e.*,

pure consciousness The phenomenal or apparent attributes are due to the super-imposition of Reason—the home of desires and the creation of Mâyâ (also called the inner organ or **अन्तःकरण**) upon the true, pure consciousness, the Soul So, essentially, the individual soul is identical with the Self-Luminous Brahm **जीवस्य जीवत्वस्य बुद्ध्याद्युपाधि—आरोपेण आभासत्वं ज्ञाताज्ञाततया सर्वसाक्षित्वात् स्वयंप्रकाशत्वं चाह ।**

अंगुष्ठमात्रः—Explained in III 13

रवितुल्यरूपः—Luminous like the Sun This expression indicates the essentially divine nature of the Self Just as the Supreme Being is Self-Luminous like the Sun, in the same way is the individual soul essentially Self-Luminous like the Supreme Being **रवितुल्यरूपः स्वयंप्रकाशः ज्योतिः स्वरूपः ।** Now, in what way can the individual soul be called Self-Luminous? In the sense of being the witness of knowledge and ignorance, *i.e*, he knows that he knows something, and also knows that he does not know some other things So he has a knowledge of knowledge as well as a knowledge of ignorance.

रवितुल्यरूप "इदं जानामि" इति ज्ञाततया "तदतिरिक्तं सर्वं न जानामि" इति अज्ञाततया च ज्ञातृज्ञानज्ञेयादि सर्वस्य साक्षित्वात् स्वयंप्रकाशरूपः ॥

संकल्पाहंकारसमन्वितः—Connected with (or full of) desire (**संकल्प**). The operations of the mind ("may I get this") and egoism. These are the apparent or phenomenal attributes.

(संकल्पो मनसो व्यापारः) मनोरथः (इदं मे स्यादितिरूपः) बुद्धेर्गुणेन—(*a*) the quality of Reason or inner organ—desire, &c **बुद्धेः अन्तःकरणस्य गुणः कामादिः**

(*b*) the quality of the subtle body, finiteness, division, &c. **(बुद्धेर्लिंग शरीरस्य गुणेन परिच्छेदभेदादिना)**

These also are the apparent or phenomenal qualities of the individual soul.

आत्मगुणेन—By the quality of the Soul, *i.e*., the Supreme Being. This *essential* divine attribute is Self-Consciousness

(स्वस्वरूपभूतचिद्गुणेन) This quality and expression should be connected with **दृष्टः ॥** The nature of the individual soul is revealed only by self-consciousness, and not by any other method. **(स्वस्वरूपभूतचिद्गुणेनैव दृष्टः नाऽन्येनैव दृष्टः प्रकाशितः) आराग्रमात्रः**—**आरः** or **आरं** = a probe or a pricking instrument **अग्र** means edge. The edge of a probe is very fine. So the size of the individual soul is very minute. Now, what makes this size so minute? Connection with the Buddhi, or reason, the lower consciousness, which is so narrow in scope.

आरा प्रतोदः (pricking instrument) **तदग्रपरिमाणः। बुद्धिधर्म परिच्छेदेनैव आराग्रमात्रो न स्वतः।**

अपरः—The lower Self. **अवरः** is another reading, meaning the same thing **अपि** to be connected with **आराग्रमात्रः** (**अपेः आराग्रमात्रेणाऽन्वयः**)

MANTRA V. 9.

वालाग्रशतभागस्य शतधा कल्पितस्य च। भागो जीवः स विज्ञेयः स चानन्त्याय कल्प्यते ॥९॥

9 When the one-hundredth part of the edge of a hair is (further) divided (in imagination) into one-hundred sub-portions, the individual soul should be known to be as minute as that sub-portion, and it (the Soul) is capable of Infinity.

NOTES.

This verse is a further explanation of both the sides of the individual soul, phenomenal as well as essential The phenomenal, owing to the obstruction caused by ignorance, &c., is very minute and narrow; while the essential aspect is fit for Infinity, *i.e.*, is the Supreme Being Himself—One, without a second.

(अविद्याद्युपाधिकत्वात् जीवस्य तस्योक्तपरिच्छेदस्य औपाधिकत्वेन आभासत्वं स्वतोऽद्वितीयत्वं चाह)

वालाग्रशतभागस्य—Of the hundredth part of the edge of a hair **(वालाग्रस्य यः शततमो भागः तस्य)**

शतधा कल्पितस्य च—further divided into one hundred sub-portions in imagination **(कल्पित)**, because actually it cannot be divided. So the individual soul is as minute as the one hundredth portion of the edge of a hair **(केशशतांशशतांशः कर्तुमशक्यः, तथापि तं मनसा परिकल्प्य तद्वत् जीवोऽतिसूक्ष्मः)**

च—used for emphasis **(अवधारणे)** **(आनन्त्याय) आनन्त्याय**—For infinity, for being Brahm, *i.e.*, essentially it is only the Supreme Being, the One, without a second **(ब्रह्मभावाय, स्वरूपेणाऽद्वितीय एव)**

कल्पते—is fit for, capable of **(समर्थः)**

MANTRA V. 10

नैव स्त्री न पुमानेष न चैवायं नपुंसकः। यद्यच्छरीरमादत्ते तेन तेन स रक्ष्यते ॥१०॥

10. It is neither woman, nor is it man, nor is it

neuter (hermaphrodite). It is influenced (or connected, bound) by whatever particular body it takes.

NOTES.

This verse points out that the sexual or non-sexual qualities do not essentially form part of the nature of the soul These qualities are physical, and the individual soul attributes these to itself owing to ignorance

जीवस्य स्वतः स्थूलदेहतद्धर्मशून्यत्वं स्वाविद्यया स्थूलदेहोपाधिकत्वं तत्तद्धर्मभाक्त्वं चाह ।

नपुंसकः—A hermaphrodite (neither man nor woman)

रक्ष्यते—is influenced (attributes those qualities to itself) Another reading is **युज्यते**—is bound or connected **रक्ष्यते संरक्ष्यते तत्तद्धर्मान् आत्मनिऽध्ययाभिमन्यते । युज्यते—संबध्यते ।**

MANTRA V 11

संकल्पनस्पर्शनदृष्टिमोहैर्ग्रासांबुवृष्ट्यात्मविवृद्धजन्म । कर्मानुगान्यनुक्रमेण देही स्थानेषु रूपाण्यभिसंप्रपद्यते ॥११॥

11. The growth and birth of the individual soul are produced by (depend upon) feeling, contact, sight, attachment (or ceremonial sacrifice), as well as by the gift (showering) of food and water. The individual soul successively attains forms in bodies, in accordance with its actions.

NOTES

This verse describes in detail the causes of the soul's journey in the world in various bodies.

केन तर्ह्यसौ शरीराणि आदत्ते इति आत्मनः कर्तृत्वादिसंसारधर्मभाक्ते निमित्तमाह ।

संकल्पनं—The first cause of the attainment of good or bad bodies is feeling or desire **(संकल्प)** Bad feelings (or desires) lead to bad births, and good feelings to good births The radical cause of the bondage to births, good or bad, therefore, is feeling or desire. A similar thought is expressed in the Gita—**"ध्यायतो विषयान् पुंसः संगस्तेषूपजायते"** &c.

(संकल्पनं मनसो व्यापारः इष्टानिष्टविषयः, पुण्यहेतुः पापहेतुर्वा)

स्पर्शनं—is the contact **(संग)** with, or attainment of, external things. This is the next stage. When the mind has been longingly thinking of some external thing, it generally happens that the thing is actually attracted to the Soul Now, contact, similarly, may be good or bad, accord-

ing to the nature of the things, and so will be the birth, &c., resulting therefrom (स्पर्शनं बाह्यविषयोपलम्भः, त्वगिन्द्रियव्यापारः पुण्यहेतुः पापहेतुर्वा)

दृष्टि—The sight of the same external thing It is a Psychological fact that in the Process of our cognition of the external world, touch precedes sight. This sight, similarly, may be good or bad (दृष्टिः दर्शनं चक्षुर्व्यापारः पुण्यहेतुः पापहेतुर्वा)

मोहः—Attachment, good or bad Another reading is होमैः—the ceremonial हवन, which may be good, as Agnihôtra, &c , and bad, if performed for magical or malicious purposes (in general any manual action or physical deed).

This stands for other external actions done by other organs also

होमो हस्तव्यापारोऽग्निहोत्रादिहोमः पुण्यहेतुर्भवति । अभिचारादिहोमः पापहेतुः । इतरेन्द्रिय व्यापाराणामपि उपलक्षणमेतत् ॥

ग्रासाम्बुवृष्ट्या च (*a*) ग्रास (literally, morsel), means food अम्बु water By the showering or giving of food and of water This charity may be good or misguided

ग्रासवृष्ट्या अम्बुवृष्ट्या च । ग्रासोऽन्नम् । अम्बुवृष्टिः उदकदानं, योग्ययोग्येषु दानात् पुण्यहेतुः पापहेतुर्वा ॥

(*b*) food, water, and removal of pain or pleasure (वृष्टि, from √व्रश्च् to cut)

ग्रासः, अम्बु, तथा वृष्टिः—अर्थानर्थोच्छेदनम् अनर्थवतामनर्थोच्छेदनं पुण्यहेतुः । अर्थवतामर्थोच्छेदनं पापहेतुः

(*c*) Or, Śankarâchârya combines ग्रासाम्बुवृष्ट्या with आत्मवृद्धिजन्म as an analogy Just as the growth of the body (आत्मन्) depends upon food and water, in the same way does the soul attain different bodies, in accordance with actions

तत्र दृष्टान्तमाह—ग्रासाम्बुनोः अन्नपानयोः वृष्टिः आसेचनं निदानमात्मनः शरीरस्य वृद्धिर्जायते यथा तद्वत् इत्यर्थः ।

आत्मविवृद्धिजन्म—the birth and growth of the individual soul. The word "growth" is significant and stands for other changes, as decay, old age, &c., also (आत्मनः विवृद्धिश्च जन्म च विवृद्ध्यादीतरभावविकारश्च भवति । विवृद्धिरिति उपलक्षणम्)

कर्मानुगानि—according to actions. This and the following words of the same verse are an explanation of the first half in easier style

(इममेवार्थं स्पष्टतया व्यावर्णयति—कर्मानुगानि कर्मानुसारीणि)

अनुक्रमेण—क्रम means order अनु = following (every action) successively. (अनुक्रमेण अनुकर्मपाकम् अनुसृत्य क्रमेण)

देही—the individual soul characterized by the subtle body (देही—लिंगशरीरोपाधिक आत्मा)

स्थानेषु—in positions or bodies, as of Gods, men, animals (देवतिर्यङ्मनुष्यादिषु)

अभिसंप्रपद्यते—attains (all the (organs of sense, &c.) collective and individual forms.

(अभि अभितः समष्टिव्यष्टिरूपः समस्तकार्यकरणान्यहंममाभिमानी भ्रान्त्या संप्रपद्यते संप्राप्नोति)

MANTRA V. 12

स्थूलानि सूक्ष्माणि बहूनि चैव रूपाणि देही स्वगुणैर्वृणोति।
क्रियागुणैरात्मगुणैश्च तेषां संयोगहेतुरपरोऽपि दृष्टः ॥१२॥

12 The individual soul accepts many (bodily) forms, gross and delicate, by its own qualities, by the qualities of its actions, and by the qualities of its thoughts; another cause, also, of their combination has been seen.

NOTES.

This verse particularizes the forms mentioned in the above verse.

(रूपाणि अभिसंप्रपद्यते इत्युक्तं कानि तानि इत्यत आह)

स्थूलानि—(*a*) gross, as of stones, or even those in which earthly element is predominant.

(*b*) large, as of elephants, &c

(स्थूलानि अश्मादीनि, पार्थिवानि शरीराणि अथवा हस्त्यादि—शरीराणि)

सूक्ष्माणि—(*a*) subtle or delicate, *e g*, the bodies of gods, or those in which fiery, airy or ethereal element is predominant

(तैजसधातुप्रभृतीनि वायवीयानि वियन्मयानि वा देवादिशरीराणि)

(*b*) small, as the bodies of mosquitos, &c., (सूक्ष्माणि मशकादिशरीराणि).

स्वगुणैः (*a*) By its qualities, Sattva, Rajas and Tamas which are the qualities of Avidyâ, by which it is influenced itself.

(*b*) By the qualities of its impressions and experiences of desirable or undesirable things.

(*c*) By the qualities of the soul, existence, cognition and happiness

(*a*) स्वगुणैः स्वस्मिन् अध्यस्तत्वात् स्वकीयाऽविद्या तस्या गुणैः सत्त्वरजस्तमोभिः॥

(*b*) विहितप्रतिषिद्धविषयानुभवसंस्कारैः॥ (*c*) स्वस्य आत्मनो गुणैः सत्ता स्फुरणादिभिः॥

वृणोति—chooses, accepts, takes (स्वीकरोति, आदत्ते, संभजते)

क्रियागुणैः—By the qualities of actions, as pointed out by the Vedas and the Smiritis.

(श्रौतस्मार्तविहितप्रतिषिद्धधर्माधर्मलक्षणैः)

आत्मगुणैः—(*a*) By the qualities of the mind or inner organ, desire, knowledge, &c.

(*b*) By the qualities of the subtle body.

(*a*) (आत्मनोऽन्तः करणस्य गुणैः इच्छाज्ञानादिरूपैः)

(*b*) (आत्मा, लिंगशरीरं तस्य गुणैः)

तेषां—of the various bodies and the individual soul

(तेषां कार्यकरणस्वामिनः कार्यकरणानां तद्धर्माणां च)

संयोगहेतुः—Cause of connection or combination

अपरः—Another, *i e*, Previous Consciousness, *i e.*, wisdom acquired in the Previous birth The cause of a particular birth is not simply the qualities of knowledge and actions possessed immediately by the deceased spirit, but also the nature of the mind or consciousness in the previous birth. It is an allusion to a statement common among the Upaniṣads that the form of a particular birth depends upon the present (1) knowledge (विद्या) (2) actions (कर्म) and (3) the nature of mind or mental calibre in the previous birth (पूर्वप्रज्ञा)

(अपरोऽन्योऽपि दृष्टः पूर्वप्रज्ञाख्यः श्रुतौ दृष्टः । तं विद्याकर्मणी आरभेते पूर्वप्रज्ञा च इति श्रुतेः)

MANTRA V. 13.

अनाद्यनन्तं कलिलस्य मध्ये विश्वस्य स्रष्टारमनेकरूपम् । विश्वस्यैकं परिवेष्टितारं ज्ञात्वा देवं मुच्यते सर्वपाशैः ॥१३॥

NOTES.

This verse has already been translated and annotated in VI. 14, except that, instead of "minuter than the minute," translate "without beginning and without end."

In the above verses, the causes and forms of the soul's imprisonment and journey in the world have been described. This verse points out the way of the soul's salvation.

(त्वं पदार्थभूतजीवस्य संसरणप्रकारमुक्त्वा इदानीं तस्य तत्पदार्थैक्यज्ञानात् मोक्षसिद्धिमाह)

MANTRA V 14.

भावग्राह्यमनीडाख्यं भावाभावकरं शिवम् । कलासर्गकरं देवं ये विदुस्ते जहुस्तनुम् ॥१४॥

इति श्वेताश्वतरोपनिषत्सु पञ्चमोऽध्यायः ॥ ५ ॥

14 Those abandon the body (for ever), who know the Luminous Being, who is attainable by (a pure) heart, who

is spoken of as "Bodiless," who brings about Creation and Destruction, who is Śiva, the untainted, and the Creator of powers.

NOTES.

This verse, in conclusion, briefly describes the Chief End and its means. (इदानीं संक्षेपेण उत्तममुपायमुपेयं चोपसंहरति)।

भावग्राह्यं—ग्राह्य = to be attained or grasped.

भावः—purified heart. (परिशुद्धान्तःकरणग्राह्यम्)।

अनीडाख्यम्—(*a*) नीड means place, support, receptacle or body. आख्या means name or

आख्य—spoken of in the Upaniṣadas as "whose name is Bodiless" or "who is called as having no body or support"

(*b*) who is without place or body (नीड) and without name (आख्या)

(*a*) नीड शरीरं तद्रहितत्वेन उपनिषत्सु, आख्यायमानम्।

नीडं स्थानं आख्याऽभिधानं ते नीडाख्ये अस्य न विद्येते।

भावाभावकरं—(*a*) भावः = creation; अभावः = destruction. The maker or bringer of creation and destruction,

or, (*b*) who brings about the destruction of creation.

(भावाभावयोः सृष्टिसंहारयोः कर्तारं, भावस्य जगतः अभावकरं संहारकर्तारं वा)।

कलासर्गकरं—(*a*) कला means the 16 powers described in षोडशान्तम् I 4. सर्गकरः = creator, so the creator of powers.

(*b*) कला also means the Power, Mâyâ. "Who creates by his Power, Mâyâ.

(*c*) or creator of the Vedas and other sciences (कला)।

(*a*) षोडशकलानां प्राणादिनामान्तत्वेन सृष्टिकरम्।

(*b*) कलया मायया सृष्टिकरम्।

(*c*) वेदानाम् इतरविद्यानां च सृष्टिकरम्।

ते जहुस्तनुम्—They abandon the body for ever, never to take it again, *i.e.*, attain eternal salvation. (यथा पुनरादानं न कुर्वन्ति एवं शरीरं त्यजन्ति).

Here ends the fifth chapter.

CHAPTER VI

षष्ठोऽध्यायः ॥६॥

MANTRA VI. 1

स्वभावमेके कवयो वदन्ति कालं तथान्ये परिमुह्यमानाः ।
देवस्यैष महिमा तु लोके येनेदं भ्राम्यते ब्रह्मचक्रम् ॥१॥

1. Some wise men speak of Nature (of things) as the (cause of the Universe), others, being full of delusion, speak of Time (as the cause); but it is the greatness of the Luminous Being in this world by which the wheel of Brahm (or the Universe) is revolved

OTES

In the previous Chapters the dependence of self-control, &c., on the grace of God and the need of prayer have been pointed out. The attributes of God, therefore, whose grace has been so much glorified, and prayer to whom so much emphasized, are the most important subjects which a salvation-seeker likes to know This Chapter, therefore, first rejecting the other imaginary causes of the Universe, describes in detail the attributes of the Supreme Being Although this subject has been already dealt with in the previous Chapters, yet this subject being profound, requires fuller explanation, which is given herein

धातुप्रसादोपायो धातुः प्रार्थनादिकं च दर्शितम् । ततः कस्यचिद्धातुः प्रसादो मया संपादनीय इति अधिकारिणमवलोक्य श्रुतिः कालादिपक्षान् पूर्वपक्षीकृत्य आनन्दात्मानं फलरूपं प्रतिपादयितुम् अन्तिममध्यायमारभते । यद्यप्ययं अर्थः प्रथमेऽध्याये उक्तः तथापि तद्व्याख्यानत्वादुत्तरस्य सर्वस्य ततः पुनरभिधानं न दोषाय ॥

स्वभावं—The nature of things (already explained in I. 2) This stands for all other non-Vedic theories, *i.e.*, theories propounded by those who do not believe in the Vedas **(स्वभावमिति वेदबाह्यजगत्कारणवादानाम् उपलक्षणम्)**.

कवयः—Literally speakers, (from √कु to speak), wise men. **(वक्तारः, मेधाविनः कुशब्दे)**।

भ्राम्यते ब्रह्मचक्रम्—Explained in I 6.

येनावृतं नित्यमिदं हि सर्वं ज्ञः कालकारो गुणी सर्वविद्यः ।
तेनेशितं कर्म विवर्ततेह पृथ्व्याप्यतेजोऽनिलखानि चिन्त्यम् ॥२॥

2. Governed by Him who always pervades this whole (world), who is consciousness itself, the Creator of Time, possessing faultless qualities, and Omniscient, the world of effects (as is well-known) assumes different forms (of) Ether, Air, Fire, Water and Earth—this should be considered (by seekers after the Truth)

NOTES

This verse emphatically declares that the Omniscient God alone is the Supreme cause of the world, and that the so-called causes of the world (ether, heat, &c.) are merely the different forms of effects produced by the operation of Mâyâ and its Lord

परमेश्वरस्यैव सर्वव्यापकत्वेन ज्ञातृत्वं सर्वस्रष्टृत्वं नान्यस्य इत्याह । लोके कारणत्वेन प्रसिद्धानां वादिप्रसिद्धानां च कारणानां सर्वेषां मायोपाधिकपमेश्वर विवर्तत्वमेव न तु स्वातंत्र्यमिति चिन्त्यं परीक्षकैरिति वाक्यशेषः ॥

आवृतं—Encompassed, pervaded **(व्याप्तम्)** ।

ज्ञः—Consciousness itself **(बोधस्वरूपः)** ।

कालकारः—Creator of Time. Another reading is **"कालकालः"** The Governor or Destroyer of Time. **(कालस्यापि कालो नियन्ता उपहर्त्ता च)** ।

गुणी—Having faultless qualities, as sinlessness, &c , or having the quality of Power in the form of Mâyâ. **(गुणी अपहतपाप्मत्वादिगुणको मायाशक्तिगुणको वा)** ।

सर्वविद्यः—Omniscient or the Lord of all sciences **(सर्वं जानातीति, "सर्वा विद्या अस्य" इति वा)** ।

कर्म—The world of effects ; literally, that which is made. **कार्यजातं, जगत् , क्रियते इति कर्म** ।

विवर्त्तते—assumes many forms. The word **विवर्त** is significant. It means unreal change, just as gold when formed into different ornaments is said to have changed Really the gold has not changed. So all phenomena present unreal changes to the true thinker, and the world is also called a **विवर्त** of the true Reality Brahm. The world assumes different forms by the Mâyâ or Power of the Lord.

विवर्तते नानारूपं भवति । विवर्तते इत्यनेन सर्वोऽपि प्रपंचो विवर्तात्मक इत्युक्तं भवति । अतश्चिवको अन्यथाभावो विवर्तः । साक्षात् वा परम्परया वा ब्रह्मण एव सर्वः प्रपंचो विवर्त इत्याह ॥

पृथिव्यप्तेजोऽनिलखानि—These should be translated in the real order of their creation—ether, air, fire, water and earth Now these are the original forms or विवर्तs. Or, the grammatical connection is—(पृथिव्यप्तेज &c. standing in apposition with कर्म) "The effect called ether assumes different forms under the control of God" and so on.

विवर्तरूपाण्याह—पृथ्वीति—पृथिव्यादिरूपं भवति । अथवा ईश्वरमायया आकाशाख्यं कर्म विवर्तते । ततो वायुस्ततो ऽग्नेज इत्यादि चिंत्यम् ॥

ह = as is well-known (ह इति प्रसिद्धौ) ।

चिंत्यम्—This should be considered by the Seekers after the Truth. That is, the true process of causes is in the manner indicated above, and thinkers should follow this process while meditating on causality. Other so called independent causes are only subject to the Supreme Being (चिन्तनीयं चिन्तार्हं—ईश्वरपरीक्षकैरिति शेषः) ।

MANTRA VI. 3

तत्कर्म कृत्वा विनिवर्त्य भूयस्तत्त्वस्य तत्त्वेन समेत्य योगम् ।
एकेन द्वाभ्यां त्रिभिरष्टभिर्वा कालेन चैवात्मगुणैश्च सूक्ष्मैः ॥३॥

3 Having done His work, having renounced (all attachment to) works, and then having brought about the communion of the individual soul with the Supreme Soul, (one gets salvation) by means of one, two, three or eight, and by (the lapse of) Time, as well as by the subtle spiritual (moral) qualifications.

Or,

Having created that world of (original) effects, having looked at (them), and having brought about the combination of the individual soul with (various) substances, either with one, two, three or eight, and with Time, as well as with the subtle qualifications of the mind (the Creator completed the Creation).

This verse has been quite differently interpreted According to the majority of commentators, it describes the process of the attainment of true knowledge and salvation resulting therefrom According to Śaṅkar âchârya, however, this verse describes the evolution of original effects (the five elements, &c) in the process of creation and then grouping into various combinations, as the verse repeats the "तत्कर्म" referred to in the 2nd verse, which undoubtedly deals with creation (सम्यग्ज्ञानप्रकारमाह (*b*) तत् चिन्त्यम् इति प्रपंचयति) ।

तत्कर्म (*a*) God's works performed for the sake of pleasing God The performance of religious acts like ज्योतिष्टोम, &c (तत्कर्म तदर्थं ईश्वरसमाराधनार्थं कर्म ज्योतिष्टोमादि) ।

(*b*) (The world of various original effects as the five elements) (पृथिव्यादि).

कृत्वा—(*a*) Having perfomed (अनुष्ठाय) ।

(*b*) Having created (सृष्ट्वा) ।

विनिर्वर्त्य—(*a*) Having thoroughly renounced (all attachment to) works or controlled the mind. (सर्वकर्म संन्यासं कृत्वा, विशेषेणनिवृत्तिं कृत्वा वा) ।

(*b*) Having looked beforehand at the world to be created (प्रत्यवेक्षण कृत्वा)

तत्वस्य तत्त्वेन—(*a*) तत्त्वस्य = of the individual soul (in both the interpretations) तत्त्वेन with the Supreme Soul (त्वं पदार्थस्य तत्पदार्थेन) ।

(*b*) Of the individual soul with the five elements (तत्त्वेन भूम्यादिना)

समेत्य योगम्—(*a*) Having brought about union or communion in the form of unity or identity (ऐक्यलक्षणं योगं सम्यक् प्राप्य) ।

(*b*) Having combined (संगमय्य) ।

एकेन—(1) With the 1st interpretation, एकेन, &c , have two meanings (*a*) the communion is obtained either in the course of one **life,** or two or three or eight (एकेन जन्मना कश्चित् द्वयादिभिर्जन्मभिरष्टपर्यन्तैः) ।

(*b*) एकेन = devotion to the Guru द्वाभ्याम् = devotion to Guru and to God त्रिभिः—the three spiritual systems or stages hearing, reflecting, and repeating. अष्टभिः—the eight elements of Yoga यमनियम, &c

एकेन गुरूपसदनेन, द्वाभ्यां गुरुभक्तीश्वरभक्तिभ्यां, त्रिभिः श्रवणमननिदिध्यासनैः, अष्टभिः, यमनियम—आसन प्राणायाम प्रत्याहार धारणाध्यानसमाधिभिः ॥

(2) Or, with Śaṅkarâchârya's interpretation, एकेन, &c., means the various combinations of the different elements, एकेन = पृथिव्या, while the "eight" are (1) the five elements, (2) mind and Buddhi, (3) Ego

भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च । अहंकार इतीयं मे भिन्ना प्रकृतिरष्टधा॥

कालेन—By the lapse of time In this or the next birth (इह जन्मनि जन्मान्तरे वा।—(combination) **with** time

आत्मगुणैः—(*a*) Moral qualities as kindness, forbearance, &c. (दयाक्षान्ति शौचादिभिः) ।

(*b*) Mental qualifications (of the mind) as desires, &c. (अन्तः करणगुणैः कामादिभिः) ।

MANTRA VI. 4

आरभ्य कर्माणि गुणान्वितानि भावांश्च सर्वान्विनियोजयेद्यः । तेषामभावे कृतकर्मनाशः कर्मक्षये याति स तत्त्वतोऽन्यः ॥४॥

4. At the non-existence of (the things of the world) there will be destruction of (all) the performed actions of him, who, having performed deeds of godly merit absorbs all (created) things into (their final cause). At the destruction of (those) actions, he goes (quite a divine being) different essentially from matter and material things.

NOTES.

This verse further describes the process of meditation and Samadhi —the means of True Knowledge and Divinity. The process of Samadhi consists in tracing back all the worldly phenomena and effects to their True and Primary Cause—the Supreme Being. The mind goes on absorbing the gross effects into the Subtle Causes, *e.g.*, the world into five elements, these into Mâyâ, and Máyá into Brahm When the one true existence has been realized, separate existences vanish away, and Divinity is realized.

पूर्वोक्तमेवार्थं स्पष्टीकरोति । विनियोजयेत इति यतेः समाधिप्रकारकथनम्। सर्वं कार्यजातं पंचीकृतमहाभूतेषु प्रविलाप्य तानपि परम्परया मायामात्रतया प्रविलाप्य मायामपि सन्मात्रतया ब्रह्ममात्रतया प्रविलाप्य एवं यः कार्यं सर्वं कारणे ब्रह्मणि विलापयेत् तदा तेषां कार्याणां ब्रह्मज्ञानेन अभावे सति॥

आरभ्य—Having performed (कृत्वा) ।

गुणान्वितानि—Full of those qualities of which devotion to God forms a prominent part, full of good or godly merit (ईश्वरसमाराधनगुणान्वितानि)।

भावान्—All the created things पदार्थान् ।

विनियोजयेत्—(*a*) literally mentally concentrate on, absorb in (their true cause); meditate on their true reality **(तावन्मात्रतया चिन्तयेत्)**।

(*b*) Dedicate to God (Śaṅkar) **ईश्वरे समर्पयेत्**।

तेषामभावे—(*a*) At the disappearance of their (separate and individual) existence, owing to the realization of the Unity of God

ईश्वरैकत्वापरोक्ष्यात् तेषां सर्वेषां प्रकृतिप्राकृतानामभावे दाहे सति।

(*b*) On account of the destruction of attachment (Śaṅkar) **(आत्मसंबन्धाभावे सति)**

कृतकर्मनाशः—Destruction of performed action **(कृतस्य कर्मणः नाशः)**।

तत्त्वतोऽन्यः—**तत्वतः** means from matter and material things. **अन्यः**= Different Different from (or freed from) Māyā and material things he goes as (or becomes) a Divine Being **प्रकृति प्राकृतेभ्योऽन्यः ईश्वरतत्त्वो भूत्वा याति इत्यर्थः अविद्या तत्कार्यभ्यो विनिमुक्तः**।

MANTRA VI. 5

आदिः स संयोगनिमित्तहेतुः परस्त्रिकालादकलोऽपि दृष्टः।
तं विश्वरूपं भवभूतमीड्यं देवं स्वचित्तस्थमुपास्य पूर्वम् ॥५॥

5. He has been realized as the Original Cause (of all); the cause of the causes of (bodily) attainment, beyond the three-fold time, and also independent of (the sixteen) powers. (He goes) having worshipped Him, having many forms, the cause of all existence, the True, Praiseworthy. Luminous and already situated in his (the worshipper's heart).

NOTES.

आदिः—The cause of all **(सर्वस्य कारणम्)**।

संयोगनिमित्तहेतुः—(*a*) **संयोग** is the attainment of different bodies, connection with various physical forms. **निमित्त** means the causes of that attainment or connection. Now it is well-known that the causes of good or bad bodies are good or bad deeds performed by the individual soul. **हेतु** means the cause. God is said to be the cause of a man's good or bad deeds, *i.e.*, He is said to stimulate men to good or bad actions. So it really means, He who stimulates men to good or bad actions, which are the causes of the attainment of various bodies.

(*b*) **संयोग** also may mean union with the Supreme Being, and in this case the expression will mean "the cause of the causes of union with the Supreme Being."

(*c*) The cause of bodily connections (or connection with Avidyâ is also said to be Mâyâ and so the Supreme being is the cause of Mâyâ, which Mâyâ is the cause of bodily connections

(*d*) The causes of connection or combination are nature, time, &c., and the Supreme Being is the cause of all these causes of connection

This verse describes the worship of God as a means of true knowledge (सम्यग्ज्ञानसिद्धयर्थं परमेश्वरोपासनमाह) ।

संयोगनिमित्तहेतुः । (*a*) शरीरसंयोग निमित्तानां पुण्यपापनां हेतुः "एष हि साधुकर्म कारयति" इत्यादि श्रुतेः (*b*) संयोगनिमित्तहेतुः । संयोगो जीवस्य परेण ऐक्यं तस्य निमित्तानां हेतुः । (*c*) संयोगोऽविद्या संबन्धः तस्य निमित्तम् अविद्यैव तस्याः हेतुः (*d*) संयोग निमित्तानि स्वभावकालादीनि तेषामपि हेतुः ॥

अकलः—(*a*) Independent of (the sixteen) powers.

(*b*) Without limbs or parts.

(*a*) षोडशकला प्राणादिनामान्ता अस्य न विद्यन्ते इति । (*b*) "कला अवयवाः अस्य न सन्ति" निरंशः ।

भवभूतम्—**भवः** = The cause of the existence of all. **भूतः** = The True.

भवश्चासौभूतश्च इति भवभूतः । भवति अस्मात् सर्वम् इति भवः । भूतः अवितथस्वरूपः ॥

पूर्वं स्वचित्तस्थम्—Already present in his (the worshipper's) heart (पूर्वमेव तस्मिन् प्रत्यक्तया स्थितम्)

उपास्य after this **याति** of the above verse, or **विदाम** of the 7th verse is understood. (याति इति पूर्वत्र संबन्धः । "विदाम" इति परत्र वा) ।

MANTRA VI. 6

स वृक्षकालाकृतिभिः परोऽन्यो यस्मात्प्रपञ्चः परिवर्तते यम् । धर्मावहं पापनुदं भगेशं ज्ञात्वात्मस्थममृतं विश्वधाम ॥६॥

6. He, owing to whom this universe revolves, is above and different from the world (or body), Time, and form. Having known the Uplifter towards Dharma, the Destroyer of sin, the Lord of powers, present in the reason, the Immortal, and the support of the Universe (he, the knower) (goes as a Divine Being).

This verse expresses and explains the Divine attributes (पुनरपि तमेव दर्शयति) ।

वृक्षः—The Universe or the body ; already explained in IV 6 (संसारवृक्षः शरीरं वा) ।

आकृति—(*a*) Form (*b*) Mâyâ, literally that which is made or changed into several forms, (*c*) class or caste

(*a*) आकारः (*b*) आ समन्तात् कार्यरूपेण क्रियते इति मायाख्या प्रकृतिः (*c*) जातिः।

परः—Superior, above (ज्यायान् उत्कृष्टः) ।

अन्यः—Different (विलक्षणस्वभावः) ।

प्रपंचः—The Universe, the world of Phenomena

परिवर्तते—Moves or revolves (आवर्तते) ।

धर्मावहं—The upliftei towards Dharma ; He who leads us to Dharma ; the producer of Dharma (धर्मं प्रापयति, धर्मजनकं) ।

पापनुदं—The Destroyer of sin, (पापं विनाशयतीति) ।

आत्मस्थम्—Present in the Reason (बुद्धौ स्थितम्) ।

विश्वधाम—धामन् means home, receptacle or support The support of all or of the Universe (विश्वाधारः) ।

ज्ञात्वा—Having known—after this "याति, &c." of the 4th verse is understood.

MANTRA VI. 7

तमीश्वराणां परमं महेश्वरं तं देवतानां परमं च दैवतम् ।
पतिं पतीना परमं परस्ताद्विदाम देवं भुवनेशमीड्यम् ॥७॥

7 May we know that Supreme and Mighty Governor of governors, that Supreme God of the gods, that Supreme Lord of the Lords, who is beyond (Mâyâ and material things), Self-Luminous, the Ruler of the Universe, and praiseworthy.

NOTES.

This verse describes the unrivalled supremacy of God and the experience of those who know Him. (परमेश्वरस्यैकत्वं तदेकत्वदर्शिनां कृतकृत्यतानुभवं चाह)

ईश्वराणाम्—The Great gods or governors—refers to Brahmâ, Vishnu and Śiva. (ब्रह्म विष्णुरुद्राणाम्) ।

देवतानाम्—The ordinary gods, as Agni, Indra &c. (अग्नीन्द्रादीनाम्) ।

दैवतं—A God or deity.

पतीनां—Of the Lords or guardians of the world. It refers to **प्रजापति** &c., India, &c., are not superior to the Prajâpatis like **इन्द्रादयः कश्यपादीनां प्रजापतीनां (=पतीनां) न पतयोऽयं तु प्रजापतीनामपि पतिः ।**

परस्तात्—Beyond Mâyâ and its creatures (**प्रकृति प्राकृतेभ्यः परस्तात्—अविद्यायाः परतः**) ।

विदाम—This word has two-fold meaning (*a*) It may be parsed as an imperative mood and in that case the verse becomes a prayer to the Almighty for knowledge. (*b*) It can be parsed as imperative mood in **the sense** of the Present Tense Here the Author gives expression to his own experience that he knows the Supreme Being The lack of Guna in **विदाम** is due to peculiarity of Vedic Grammar

(*a*) **साक्षात्करवाम इति लोट्** (*b*) **विद्मः लडर्थे लोट छान्दसो गुणाभावः ।**

MANTRA VI. 8

न तस्य कार्यं करणं च विद्यते न तत्समश्चाभ्यधिकश्च दृश्यते । परास्य शक्तिर्विविधैव श्रूयते स्वाभाविकी ज्ञानबलक्रिया च ॥ ८ ॥

8. His body or organ does not exist; His equal or superior has not been seen; His supreme power has been heard to be varied; and his knowledge, power and action (are) natural.

NOTES

This verse points out the Perfect Freedom of God, His absolute independence of means and motives, as well as of the body and its organs. **परमेश्वरस्य नैरपेक्ष्यमाह । त्यक्तसर्वपरिच्छेदा अनन्तसत्ता ईश्वरस्य स्वाभाविकी न अन्यायत्ता ॥**

कार्यं—Body or End (motive) (**शरीरं फलं वा**) ।

करणं—Organ, means, instrument (**साधनं इन्द्रिय वा**) ।

स्वाभाविकी—Natural, inherent from Eternity, not received accidently from outside, not depending on any organ (**अनागन्तुका, अनादिसिद्धा**) (**अनायत्ता**) ।

ज्ञानबलक्रिया च—This expression, being a collective compound, should have been in the Neuter Gender; but it is retained in the feminine owing to peculiarity of Vedic Grammar This expression has been variously interpreted :—

(*a*) Knowledge, power (of control) and action (of changing the different qualities)

(*b*) The movement of knowledge and the movement of power

एकवचनत्वेऽपि अनपुंसकत्वं श्रौतम्। (*a*) ज्ञानं, बलं क्रिया च (*b*) ज्ञानक्रिया (सर्वविषय ज्ञानप्रवृत्तिः) ॥ बलक्रिया स्वसंनिधिमात्रेण सर्वं वशीकृत्य नियमनम्। सर्वसत्वगुणपरिणामरूपा क्रिया ॥

MANTRA VI 9.

न तस्य कश्चित्पतिरस्ति लोके न चेशिता नैव च तस्य लिङ्गम्। स कारणं करणाधिपाधिपो न चास्य कश्चिज्जनिता न चाधिपः ॥ ९ ॥

9. In this world there does not exist any Lord of His, nor any Governor, nor (there is) any characteristic proof of His (existence); He is the Cause, the Lord of the guardian-deities of organs; (there does not exist) any Creator or Superintendent of His.

NOTES.

The eighth verse has scope for an objection. The Lords of Power (mentioned in the 8th verse) as Prajâpati, &c, have a Superintendent Hiraṇyagarbha over them Similarly there may be a Superintendent of God This verse is an answer to this probable objection No such Superintendent of God exists ननु शक्तिमतां प्रजापतीनां दक्षादीनां पतिर्हिरण्यगर्भो दृष्टः तद्वदस्यापि स्यादित्यत आह ॥

लिंग—(*a*) This word literally means a symbol or sign, a characteristic and inseparable attribute which may suggest the existence of its possessor. Now God is really unqualified, therefore no quality can be a proof of his characteristic existence. Again, by the inferential or inductive method, some **cause** is no doubt inferred from this world which apparently and clearly is an effect, but the **nature** of the cause cannot be inferred, so a characteristic proof is wanting Only the Vedas give us the characteristic nature of God

(*a*) लिंगम् अव्यभिचरितो धर्मोऽनुमितिसाधनं स च तस्य नास्ति अधर्मत्वात्। (*b*) प्रपंचाख्यकार्यदर्शनात् कारणमात्रमेवानुमीयते न कारणविशेषः। अतः सर्वज्ञं ब्रह्म जगत्कारणमित्यस्यार्थस्य वेदैकसमधिगम्यत्वं नाऽनुमानगम्यत्वम् ॥

(*b*) लिंगं also means the body, literally, that which goes (लिंग्यते गम्यतेऽनेन इति शरीरीमित्यर्थः)।

(*c*) लिंग also means *cause* referring to God being causeless, (literally that in which the effect is absorbed). कार्यस्य अस्मिन् लीनत्वात् लिंगं कारणं—तस्येश्वरस्य कारणमपि नास्ति)।

करणाधिपाधिपाः—करण = an organ of the body **करणाधिपाः** = the Guardian deities of the organs of the body—God is spoken of as the Lord of these deities According to Hindu mythology every human organ is superintended over by one particular deity **करणाधिपः** may also mean the individual soul, which is the master of the organs of the body With this sense, the expression means, "Lord of the individual soul"

(*a*) **करणादीनां चक्षुरादीनाम् अधिपा अग्न्यादयो देवाः तेषामधिपः।** (*b*) **इन्द्रियाणाम् अधिपः जीवः तस्यापि ईश्वरोऽधिपः स्वामी॥**

जनिता—Vedic form for **जनयिता** (the causal sign **य** being dropped) (**जनिता जनयिता जनतिमंत्र इति णिलुक्**)।

अधिपः—Superintendent or Lord (**अध्यक्षः स्वामी वा**)।

MANTRA VI 10

यस्तन्तुनाभ इव तन्तुभिः प्रधानजैः स्वभावतः। देव एकः स्वमावृणोत् स नो दधातु ब्रह्माव्ययम् ॥१०॥

10. May He grant us absorption into Brahm, Who, being one and Self-Luminous, has, by His own Will, concealed Himself by (qualities) born of Mâyâ, just as a spider (conceals itself) by threads.

NOTES.

Having praised God in the above verses, the sage in this verse prays to the Supreme Being for the most cherished object of his heart,—realization of Unity with God

इदानीं मंत्रद्दगभिप्रेतमर्थं प्रार्थयते।

तन्तुनाभः—A spider (literally, one who has threads on his navel) (**लूताकीटः**)।

प्रधानजैः—Qualities born of Màyâ (*a*) either words and ideas (*b*) or desires

(*a*) **प्रधानं मायाशक्तिस्तज्जैर्नामरूपकर्मभिः** (*b*) **वासनादिभिः।**

स्वभावतः—Without any motive, by His own will, independently

प्रयोजनमन्तरेण लीलाकैवल्यन्यायेन, पराधीनः, स्वेच्छया, स्वतंत्रः।

आवृणोत्—has concealed (himself **स्वम्**) (**संछादितवान्**)।

दधात्—may grant (**ददातु**) **ब्रह्माप्ययम्**—**अप्ययः** means absorption (from $\sqrt{इ}$ with **अपि**) *i.e.*, unification. Absorption in Brahm. Another reading is "**ब्रह्माव्ययं**" *i.e.*, the Eternal Brahm

ब्रह्मणि अप्ययं लयं एकीभावम्। ब्रह्म च तदव्ययं च ब्रह्माव्ययम्।

एको देवः सर्वभूतेषु गूढः सर्वव्यापी सर्वभूतान्तरात्मा ।
कर्माध्यक्षः सर्वभूताधिवासः साक्षी चेता केवलो निर्गुणश्च ॥११॥

11 There is one Self-Luminous Being, hidden in all creatures, pervading all, the inner soul of all, the Superintendent of actions, living in all creatures, direct seer, conscious without (organs, &c) and free from any quality.

NOTES.

This verse very elaborately lays down the Vedantic theory of the Soul, refuting or rejecting the counter—theories and objections.

एकः—One. The Vedantic theory of the soul is that it is one and thus excludes the theory of Nyâya and Sânkhya which believe in many souls. (**आत्मभेद निराकरोति एकेति**) ।

देवः—Self-Luminous or animate Some philosophers, as the materialists, believe in the soul as merely inanimate or essentially unconscious. The Vedânta rejects the theory and lays down that the soul is all animate and conscious (**"आत्माजड़स्वभाव" इति निराकरोति**) ।

सर्वभूतेषु गूढः—Hidden in all creatures This is a reply to those who ask why, then the self-Luminous soul is not seen—the reply is—that it is hidden from ordinary human observation by the veil of Mâyâ, though it is certainly present in all creatures **स्वयंप्रकाशश्चेत् कथं न भातीत्यत आह सर्वभूतेति ।**

सर्वव्यापी—Now the next objection arises. Granted that the soul is hidden in all creatures, but it may be so like thread in the pearls of a garland, and thus may be divided into limited portions like that thread (which is excluded by the pearls) The answer is, the Soul is " All-pervading." No doubt the thread becomes limited, because it does not pervade every portion of the pearl , the Soul, however, is unlimited because it thoroughly pervades all things.

मणिषु सूत्रवत्सर्वभूतादेरैकदेशवर्तित्वेन आत्मनस्तैगूढत्वाभ्युपगमे परिच्छिन्नत्वादिदोषाः प्राप्नुयुरित्यतआह ॥

सर्वभूतान्तरात्मा—Now arises another objection Granted that the Soul "pervades all things," even then the Unity so emphatically laid down by Vedânta breaks down, for the Vedânta believes in and teaches only one

Existence, the Soul, while "pervades all things" shows that there are at least two existences—the Pervader and the things pervaded. The reply is "सर्वभूतान्तरात्मा He is the Soul, the essence, the inner Reality of all things. The "thingness" of those things is not a separate, independent entity, this "thingness" is the Soul itself. For the soul, pervading all things, exists also as the soul or real nature (स्वरूप) of those *things*

तर्हि व्याप्यव्यापकभेदवत्त्वात् आत्मनः सद्वितीयत्वं प्राप्नोतीत्यत आह—सर्वभूतेति। सर्वभूतानामन्तः स्थितः सन् आत्मत्वेन स्वरूपत्वेन वर्तमान इति सर्वभूतांतरात्मा इत्युच्यते ॥

कर्माध्यक्षः—The above expression "सर्वभूतान्तरात्मा" suggests another objection If the Supreme Soul is the soul or reality of particular creatures also, it must undergo the pain and pleasures of those creatures also. The reply is, no!, because the soul is "कर्माध्यक्षः" superintendent of actions and their fruits All Actions and their fruits (pleasure and pain) are the work of Mâyâ and the soul stands as only the superintendent of those fruits, &c.

ननु तथा चेत् सुखदुःखयोर्भोक्ता संसार्येवायमित्यत आह—कर्माध्यक्षः। कर्मणां शुभाशुभफलानां धर्माधर्मरूपाणामध्यक्षो नियन्ता।

सर्वभूताधिवासः—The above expression "कर्माध्यक्षः" suggests another great objection. Granted that the Soul is the mere Superintendent of pain and pleasure, he becomes an absentee soul quite aloof from the Universe, as is believed by the Mâyâ Philosophy. The reply is, no! because the soul is "सर्वभूताधिवासः" *living* **in** all creatures as their essence.

तथा चेत् नैयायिकाद्यभिमतः तटस्थएवाऽयम् इत्यत आह सर्वभूताधिवासः। सर्वाणि भूतानि आत्मत्वेन अधिकृत्य वसतीति सर्वभूताधिवासः सर्वात्मस्वरूप इत्यर्थः।

साक्षी—Another objection arises to the "Essence living in all" If he is not an absentee soul, and is on the other hand, **the** soul of all, then he must undergo pleasure and pain and say "I am happy" "I am the doer", &c The reply is, no The Soul is the direct **seer** of all those feelings which arise in the human mind It is an interested (though not *attached*) "Eye-witness."

ननु सर्वात्मा चेत् "अयमहं कर्ता भोक्ता" इत्यादि प्रत्ययैरनुभूयमानः कथं स्वयंप्रकाशः स्यात् इत्यत आह—"अहं सुखी दुःखी इत्यादि प्रत्ययानां साक्षात् द्रष्टा स्वयमन्यः सुखदुःखरहितः" ॥

चेता केवलः—Another objection—If the Soul is "Eye-witness" it

must have eyes to see, the reply is, no, for it is conscious (चेता) without having any organs, &c

केवल = only, free from all dependence on other things.

(ननु साक्षी चेत् करणादिमानपि स्यादित्यत आह। चेता केवलः बोद्धा एव न तु शरीरादिमान्)।

निर्गुणश्च—Now comes another objection from the Nyâya Philosophy If the Supreme Soul is the knower or a conscious Being, you believe in the possessor of the qualification called "consciousness"—a separate entity; (for the Nyâya Philosophy believes in consciousness as a separate entity from the knower) The reply is, no, because the Supreme Soul is without any quality Strictly speaking, the Supreme Soul is not "conscious," but **consciousness.** The quality and its possessor are one and the same thing, only different ways of looking at it

ननु बोद्धा चेत् ज्ञानगुणोऽयंस्यादित्यत आह—निर्गुणश्च। गुणगुण्यादिभेदशून्यो बोधैकस्वभाव इत्यर्थः।

MANTRA VI. 12.

एको वशी निष्क्रियाणां बहूनामेकं बीजं बहुधा यः करोति।
तमात्मस्थं येऽनुपश्यन्ति धीरास्तेषां सुखं शाश्वतं नेतरेषाम्॥१२॥

12. He is the one Controller of Actionless Beings, who shapes one germ (of Mâyâ) into many forms; those wise men who see Him present in the Reason,—theirs is eternal happiness—and not of others.

NOTES.

In this verse the fruit of the realization of Unity has been mentioned The advantage of realizing the Unity of the Supreme Soul as described in the 11th verse is eternal happiness. (ननु एकोऽयं देवो यैर्ज्ञातः तेषां को लाभ इतरेषां च का हानिरित्यत आह)

वशी—Controller (सर्वमस्य वशे वर्तते इति)।

निष्क्रियाणाम्—Actionless things This may signify (*a*) inanimate things, as the ether, &c, (*b*) the individual souls, which are really actionless, because action is the nature, not of the individual soul, but of the body and its organs, (*c*) for the (enjoyment) same individual souls, actionless during the time before creation, he transforms Mâyâ into many forms.

(*a*) निर्व्यापाराणां जडानां व्योमादीनाम् (*b*) निष्क्रियाणां जीवानाम् । सर्वा हि क्रिया नात्मनि समवेता किन्तु देहेन्द्रियादिषु (*c*) प्रलयकाले निष्क्रियाणां प्राणिनां भोगादि सिद्धर्थं एकं रूपं बहुधा करोति ॥

बीजं—the germ of Mâyâ (मायाबीजं) ।

आत्मस्थं—present in the reason (बुद्धौ स्थितम्) ।

अनुपश्यन्ति—realize (साक्षात् जानन्ति) ।

धीराः—wise men (विवेकबुद्धिमन्तः) ।

शाश्वतम्—eternal (नित्यम्) ।

इतरेषाम्—others, absorbed in non-spiritual or external things (अनात्मविदाम्, बाह्यासक्तबुद्धीनाम्) ।

MANTRA VI. 13

नित्यो नित्यानां चेतनश्चेतनानामेको बहूनां यो विदधाति कामान् । तत्कारणं सांख्ययोगाधिगम्यं ज्ञात्वा देवं मुच्यते सर्वपाशैः ॥ १३ ॥

13. He who, being One, creates the means of enjoyment (for) the many, is the Eternal of the Eternals, and the Intelligent of the Intelligents; having known that cause, knowable by knowledge (Sâṅkhya) and self-control (Yoga) (a man) is released from all bonds.

NOTES.

In this verse, as Prof MacDonnell holds, there is an attempt to harmonize the Sâṅkhya, Yoga and the Vedânta Philosophy with one another, as there is mention of सांख्य and Yoga in the verse. The Vedantist commentators, however, do not hold this view, and they interpret सांख्य and योग as knowledge and self-control respectively

This verse has been variously read by different commentators Some read it as follows :—

"नित्यो.....कामान् । तमात्मस्थं येऽनुपश्यन्ति धीराः तेषां शान्तिः शाश्वती नेतरेषाम् । तदेतदिति मन्यन्ते निर्देश्यं परमं सुखम् । कथं नु तद्विजानीयां किमु भाति न भाति वा तत्कारणं सांख्ययोगाधिगम्यं ज्ञात्वा देवं मुच्यते सर्वपाशैः ।

With this reading the translation will be as follows .—

He, who, being One, creates the means of enjoyment (for) the many, is the Eternal of the Eternals and the Intelligent of the intelligents; those

wise men who see Him present in the Reason,—theirs is eternal peace and not of others (Wise men) believe him (to be manifest) as "this," and as Indescribable (as well as) Supreme happiness (itself, how may I understand whether He can be known or not? Having known that cause, knowable by knowledge (Sâṅkhya) and self-control, (a Yoga) man is released from all bonds"

नित्यानां—Those things which are known to be Eternal, as the individual soul or the sky, &c (**लोके नित्यत्वेन प्रसिद्धानां जीवादीनां आकाशादीनां च**).

चेतनानां—Similarly those which are known in the world as intelligent (**लोके चेतनत्वेनाभिमतानां**).

नित्यः—The cause of their Eternity or these things appear to be Eternal because He is Eternal (**नित्यत्वे हेतुः—अथवा तेषां नित्यत्वप्रतीतिः तस्य नित्यत्वेन**).

चेतनः—similarly to be explained as **नित्यः**.

विदधाति—creates or gives (**करोति ददाति वा**).

कामान्—The things which satiate desire, the means of enjoyment. (**कामनिमित्तान् भोगान्**).

तद् = that Brahm. (**तद् ब्रह्म**).

एतद्—"this" *i e*, clearly knowing him (**साक्षात्**).

मन्यन्ते—believe. Subject "wise men" (understood) (**विद्वांसः**).

अनिर्देश्यं—indescribable in language. (**वाग्व्यापारायोग्यम्**).

कथं विजानीयाम्—How may I know? This is an expression of doubt on the part of the disciple That is, on the one hand, great seers call Him as "this" showing to be immediately knowable (and as it were tangible), and on the other hand, they call Him indescribable; therefore a doubt arises in the mind of the disciple whether He is knowable or not (**भाति न भाति वा**).

ब्रह्म ज्ञानेन चेद ब्रह्म प्रतीयते तर्हि न (वाङ्मनसातीतम्) अनिर्देश्यम्, यदि न प्रतीयते तर्हि "एतद्" इत्यादि श्रुतीनामप्रामाण्यम्, अतो संशयान्तो मंत्रो दुष्पापतां व्यनक्ति॥

सांख्ययोगाधिगम्यं—This is the answer to the disciple's (doubtful) question. That Supreme Being can be known (**अधिगम्य**) by **सांख्य** = the knowledge which correctly reveals or manifests the soul **योग** = meditation, self-control, performance of selfless duty.

संशयं निराकरोति सम्यक् ख्यायते प्रकाश्यते आत्मा येन इति सांख्यं विज्ञानं, योगः श्रवणमननादिसाधनम्, चित्तवृत्तिनिरोधः, निष्कामकर्मानुष्ठानम् वा।

MANTRA VI. 14.

न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः । तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥ १४ ॥

14. Neither the sun shines there, nor the moon and the stars, nor these lightnings, (then) how this fire? Everything shines after His shining; (in short) this whole world shines by His light.

NOTES.

This verse has two-fold signification In the first place, it points out that God is Self-Luminous and quite independent of any external light Moreover, nothing external can reveal Him Being Self-Luminous, He can reveal to man only by Himself Secondly, in continuation of the last verse where God is spoken of as the Eternal of the Eternals; in this verse He is described as the Light of all Lights, thus (He is Self-Luminous and Illuminator) of all.

स्वप्रकाशे तत्र प्रमाणं नावतरति, परमेश्वरस्य आदित्यादिप्रकाशैरप्रकाश्यत्वं चाह तस्य आदित्यादिप्रकाशानां चावश्यकत्वमाह ॥

तत्र=ब्रह्मणि—In Brahm

भाति—Shines—literally in Brahm

the sun can not shine; *i e*, the sun can not give light to Brahm. **(सूर्यो ब्रह्म न प्रकाशयतीत्यर्थः)** ।

कुतोऽयमग्निः—How, then, can this fire shine there?—the fire being the weakest light of all those lights mentioned, can give light to us mortals alone **(अयमग्निरस्मद् गोचरः)** ।

तं भान्तम्—While He is shining (Present Participle) **(तंदीप्यमानम्)** ।

अनुभाति—Shines after Just as iron, &c., can burn while fire is burning, and not independently

अनुभाति, अनुदीप्यते । यथा लोहादि वह्निं दहन्तमनुदहति नस्वतः ।

भासा—By light **(दीप्त्या)**·

सर्वमिदं—This whole world **(जगत्)**.

विभाति—Shines **(प्रकाशते)**.

एको हꣳसो भुवनस्यास्य मध्ये स एवाग्निः सलिले संनिविष्टः।
तमेव विदित्वातिमृत्युमेति नान्यः पन्था विद्यतेऽयनाय ॥१५॥

15 (He alone) is the one Destroyer (of bonds) in the midst of this world, he alone is the fire (which) has entered water; having known Him alone (man) overcomes Death, there exists no other path to the attainment of salvation.

NOTES.

In the 13th verse it has been pointed out that man is released from all bonds by knowing God This verse explains why this release is effected by knowing God alone

ज्ञात्वा देवं मुच्यते इत्युक्तम्। कस्मात् पुनस्तमेव विदित्वा मुच्यते नाऽन्येन इत्यत्राह ॥

एकः—One And not any body else **(नान्यः कश्चित्)**।

हंसः—From the √ हन् to destroy Destroyer of the bonds of ignorance, &c. Destroyer of Mâyâ. There is also an allusion to the swan who lives in the lake; this particular swan is the only one who lives in the whole world which may be compared to a lake. **(हन्ति अविद्यादिबन्धकारणमिति हंसो भुवनस्य सरः स्थानीयस्य मध्ये)**।

अग्निः (*a*) Fire—in the order of creation according to Hindu Cosmology, from Fire water is produced, moreover the Vedânta Philosophy believes in the identity of cause and effect; *i.e.*, when fire the cause is changed into water the effect, it is really fire which has assumed a different shape, and so it *does* exist in the form of water. So with this sense of **अग्निः**; **सलिले** means "in water."

अग्निः। अपां जनकस्तेजोरूपः। सलिले नीरे स्वकार्ये। संनिविष्टः कारणरूपेण सम्यङ्निवेशनं कृतवान्॥

(*b*) **अग्नि** stands also for the name of God who destroys or burns away ignorance, &c **(अग्निरीश्वरः अग्निरिवाविद्या तत्कार्यस्य दाहकत्वात्)**।

(*c*) God is compared to **अग्नि** coming out of the fire-producing wooden-sticks as explained in I 13. **काष्ठानुगतो मथनेनाभिव्यक्तोऽग्निरिवाग्निः परमेश्वरः)**।

सलिले—(*a*) in water (as explained above), (*b*) in the human body

which is said to have been formed of water (or semen), (c) the purified heart like pure water.

(a) With the senses, (b) and (c) अग्निः means God.

(a) नीरे (b) देहात्मना परिणते। "पंचम्यामाहुतौ आपः पुरुषवचसो भवन्ति"। (c) सलिले इव स्वच्छे अन्तःकरणे।

MANTRA VI. 16.

स विश्वकृविश्वविदात्मयोनिर्ज्ञः कालकारो गुणी सर्वविद् यः। प्रधानक्षेत्रज्ञपतिर्गुणेशः संसारमोक्षस्थितिबन्धहेतुः ॥१६॥

16. He is the Creator of the Universe, Omniscient, (the Supreme) Soul and Cause (of all), conscious (in nature), the Creator of Time, possessing faultless qualities and all sciences, the Lord of Mâyâ and the individual soul, the Controller of qualities and the cause of salvation from the world (as well as) the Cause of bondage in the form of stay in the world.

NOTES.

For the clearness of understanding, this verse is a repetition of the same thought and suggests (by implication) how to attain salvation. (बुद्धिलाघवार्थं तमेवार्थविशेषं विशेषतो दर्शयति कथं नु नाम इममर्थं प्रतिपद्येरन्निति)।

आत्मयोनिः—(a) The soul as well as the cause (of all).

(b) The cause of all living beings having individual souls (आत्मनां)।

(c) Being himself आत्म the cause—causeless.

(a) आत्मा चासौ योनिश्च सर्वस्य आत्मा सर्वस्य च योनिः कारणम् (b) आत्मनां सुरनर तिर्यक्शरीराणां आत्मनां योनिः (c) आत्मा एव स्वयमेव सर्वस्य योनिर्न स कार्यान्तरमपेक्षते॥

ज्ञः—Conscious in nature or being (चित्स्वरूपः)।

कालकारः—The Creator of Time, another reading is कालकालः the "Destroyer or Controller of Time or Death" विनाशकस्य (कालस्यापि विनाशकः) नियन्ता वा

सर्वविद्यः—Knower or Possessor of all sciences (सर्वा विद्या अस्य)।

प्रधानक्षेत्रज्ञपतिः—Lord of Mâyâ (प्रधानं) and the individual soul (क्षेत्रज्ञः) (प्रधानक्षेत्रज्ञयोः मायाजीवयोः पतिः)।

गुणेशः—The controller of the qualities sattva, rajas and tamas (सत्त्वरजस्तमसां नियामकः)।

संसारमोक्षस्थितिबन्धहेतुः—(*a*) संसारमोक्षः = emancipation or salvation from the world, the Supreme Being (when known) is the cause of emancipation from the world (संसारमोक्षहेतुः) स्थिति is the stay or remaining in the world (संसारस्थिति); this stay in the world is a form of bondage, therefore the bondage is called संसारस्थितिबन्ध Now, when Brahm is not known by man, he undergoes bondage, in this sense Brahm (being not known) becomes the cause of a man's bondage in the form of stay in the world (संसारस्थितिबन्धहेतुः)।

Or, (*b*) Who is the cause of emancipation from, existence of, and bondage in the world (संसारमोक्षस्थितिबन्धानां हेतुः कारणम्)।

MANTRA VI. 17

स तन्मयो ह्यमृत ईशसंस्थो ज्ञः सर्वगो भुवनस्यास्य गोप्ता।
य ईशेऽस्य जगतो नित्यमेव नान्यो हेतुर्विद्यते ईशनाय ॥१७॥

17. He, full of that (light), is immortal, abiding in his divine glory, conscious in nature, pervading everywhere, the Protector of this world, and who always governs this world. There is no other cause (capable of) governing (the Universe)

NOTES.

This verse speaks of God as Independent of external means and abiding in His own glory. (परमेश्वरस्य कर्मादिसाधननैरपेक्ष्य स्वमहिमप्रतिष्ठां चाह)।

तन्मयः—(*a*) Full of that light, mentioned in the 14th verse. (*b*) The Soul of the Universe. The word तत् standing for the universe, and मय = possessing. (*c*) That very thing; the same, *i.e.*, संसारमोक्षस्थितिबन्धहेतुः mentioned in the 16th verse. मय = very same

(*a*) ज्योतिर्मयः "तस्य भासा" इत्यपेक्षयोक्तम् (*b*) विश्वात्मा (*c*) स बन्धमोक्षहेतुमयो हेतुरूपः। स्वार्थे मयट्।

ईशसंस्थः—Abiding in His divinity or His own glory. ईश = divinity or divine glory. संस्थ = living, abiding ईश्वरत्वेन सम्यगवस्थितः। अथवा स्वेमहिम्नि संस्थाः स्थितिर्यस्य)।

ईशनाय हेतुः—ईशनाय = for governing the universe हेतुः = the cause which is capable of (ईशनाय जगदीशनाय हेतुः समर्थः)।

यो ब्रह्माणं विदधाति पूर्वं यो वै वेदांश्च प्रहिणोति तस्मै ।
तथ्यंह देवमात्मबुद्धिप्रकाशं मुमुक्षुर्वै शरणमहं प्रपद्ये ॥१८॥

18. Verily, as a seeker after salvation, I resort to the refuge (of) only that Luminous Being, who is the illuminator of spiritual understanding, who creates Brahmâ in the beginning (of creation) and who vouchsafes the Vedas unto Him.

NOTES.

The prayer given in this verse indicates that the grace of God is a means of true knowledge, as already pointed out in the 3rd Chapter

ईश्वरस्य ज्ञाने कारणत्वेन तत्प्रसादे तृतीयेऽध्याये उक्तेऽपि उपायः प्रसंगात् पुनः संक्षेपेण अत्राभिधीयते ।

विदधाति—Creates, referring either to every creation, or used as a Historic present meaning "created" (**उत्पादयति ससर्ज वा**) ।

प्रहिणोति—(lit sends) gives, vouchsafes, gave (**ददाति प्रददौ वा**) ।

ह—used emphatically in the sense of only or alone (**तं ह = तमेव = ह शब्दोऽवधारणे**) ।

आत्मबुद्धिप्रकाशम् (*a*) **आत्मबुद्धिः** is spiritual understanding (or insight) **प्रकाशः** = that which gives light. The illuminator of spiritual understanding

(*b*) Whose Light is the Light of Knowledge, which is the spirit. Another reading is **आत्मबुद्धि प्रसादम् = प्रसादम्** = that which purifies.

(*a*) **आत्मनि या बुद्धिस्तां प्रकाशयति, "प्रसादम्" इति पाठे तस्याः प्रसादकरम्**
(*b*) **आत्मा एव बुद्धिः सैव प्रकाशोऽस्य ।**

प्रपद्ये—resort to, go to (**प्राप्तोऽस्मि**)

MANTRA VI. 19

निष्कलं निष्क्रियथ्ं शान्तं निरवद्यं निरञ्जनम् । अमृतस्य परथ्ं सेतुं दग्धेन्धनमिवानलम् ॥१९॥

19. (I resort to Him who is) without parts, free from action, Unchangeable, Faultless, Untainted, the Supreme bridge (for the attainment of) salvation, (manifested) like fire which has consumed the fuel.

While the Phenomenal Brahm as revealed through creation has been mostly described in the above verses, this verse describes Brahm in itself —the True Unqualified Brahm

एवं तावत् सृष्ट्यादीनां यल्लक्ष्यं स्वरूपं दर्शितम् । अथेदानीं तत्त्वरूपेण दर्शयति ।

शान्तम्—undisturbed, that which cannot be modified, Unchangeable (निर्विकारम् अपरिणामिनम्) ।

निरवद्यं—From whom all faults (अवद्यं) are gone, faultless, without defect (निर्गतम् अवद्यं दोषो यस्मात्) ।

निरंजनम्—(*a*) Untainted, unaffected, unmixed अंजनम् means a mixture or darkness (*b*) Causeless

(*a*) निर्लेपम् (*b*) निर्गतम् अंजनम् कारणं यस्मात् ॥

अमृतस्य—(for the attainment of) salvation = अमृतस्य मोक्षस्य प्राप्तये ॥

सेतुं—(*a*) A means of crossing the ocean of the world, a bridge for reaching salvation by crossing this ocean like world

Or (*b*) in अमृतस्य सेतुं = सेतु also may mean an embankment (which supports a country from floods) So the Supreme Being is called an embankment which supports salvation, *i e*, on whom this immortality depends (*a*) सेतुः संसारमहोदधेरुत्तारणोपायत्वात् तम् (*b*) मोक्षस्य सेतुं विधारणरूप मर्यादाकारणम् ।

दग्धेन्धानमिवानलम्—Just as fire, first hidden in the fuel, becomes manifested by consuming that fuel, in the same way the Supreme Being becomes manifested and its Unity is realized when dualism, with its radical cause, ignorance, has been consumed and destroyed. Compare I. 13

जीवपरैक्यं तत्त्वं स्वतिरस्कारकाविद्यातन्मूलं द्वैतप्रपंचं स्वतावन्मात्रतया दग्ध्वाऽनन्तसुखचिन्मात्रतयाऽवस्थितम् इति दग्ध इत्यादि ॥

"I resort to" is understood here from the last verse ("शरणं प्रपद्ये" इति पूर्वेणान्वयः) ।

MANTRA VI. 20.

यदा चर्मवदाकाशं वेष्टयिष्यन्ति मानवाः । तदा देवमविज्ञाय दुःखस्यान्तो भविष्यति ॥ २० ॥

20. When human beings, not knowing the Luminous Being, will put on the sky (ether) like skin, then there will be the end of (their) misery.

NOTES.

This verse, as interpreted by Śaṅkarâchârya in the Gîtâ, suggests and teaches the absolute impossibility of termination of human misery so long as man does not know God Just as it is impossible for a human being to put on the sky like the skin which covers him, so it is impossible for his misery to terminate if he does not know God

चर्मवदाकाशवेष्टनासंभववदविदुषो मोक्षासंभवश्रुतेरिति शांकरगीताभाष्ये उक्तत्वात् अयमर्थः आचार्यसंमतः । यथा अमूर्तस्याकाशस्य चर्मवत्परिधानासंभवस्तथा देवाज्ञाने मोक्षासंभवः॥

वेष्टयिष्यन्ति—will put on or cover

चर्मवत्—like the skin

अविज्ञाय—Having not known.

MANTRA VI 21.

तपःप्रभावाद्देवप्रसादाच्च ब्रह्म ह श्वेताश्वतरोऽथ विद्वान् ।
अत्याश्रमिभ्यः परमं पवित्रं प्रोवाच सम्यगृषिसंघजुष्टम् ॥ २१ ॥

21 By the power of penance (and self-control) and by the grace of God, Śvetâśvatara (first) knowing Brahm, thoroughly expounded to the most respectable Sannyâsis (called Paramahaṁsa) the Holy, Supreme Being well-served by groups of sages

NOTES.

This verse contains the only historical and personal reference in the book, and that also, as the commentators say, in order to point out briefly the methods of realizing the Supreme Being

(**श्वेताश्वतरस्य मुनेर्ज्ञानसाधनानि परानुपदैष्टुम् आख्यायिकारूपेणाह**) ।

तपः प्रभावात्—The word **तपः** implies three things here (*a*) Penance; the performance of hard austerities like the fast called **चान्द्रायण** (*b*) The regular performance of daily duties (*c*) Self-control (called the chief of Penances).

(*a*) **कृच्छ्रचान्द्रायणादिलक्षणस्य** (*b*) **नित्यकर्मानुष्ठानम्** (*c*) **मनस ऐकाग्र्यं (परमं तपः)।**

ब्रह्म विद्वान्—Knowing, *i.e*, having known Brahm (**ब्रह्म विदन् सन्**) ।

अथ—After (having known); then. (**अथ—पश्चात्**) ।

अत्याश्रमिभ्यः—The Upasarga **अति** is used here in the sense of extreme respectability, **आश्रमिन् परमं**—means here a Sannyâsin, these are divided

into four types, the highest and the most respectable type being called Paramhansa. So it means, "to the most respectable Sannyâsis called Paramhansa."

अतिः पूजायाम् पूज्यतमाश्रमिभ्यः परमहंससंन्यासिभ्यः । चतुर्विधा भिक्षवश्च बह्वदक कुटीचकौ । हंसः परमहंसश्च येा यः पश्चात्स उत्तमः ।

परमं—The Supreme Being, referring to Brahm **परम प्रकृतं ब्रह्म तदेव परमम्**)।

प्रोवाच—expounded, propounded, described (**प्रोक्तवान्**) ।

सम्यक्—is connected both with **प्रोवाच** and **जुष्टम्** (*a*) "thoroughly or well described" and "well served"

(सम्यगिति काकाक्षिन्यायेन उभयत्रानुषंगः । सम्यक् प्रोवाच सम्यग्जुष्टम्) ।

ऋषिसंघजुष्टम् = संघः—group or collection

जुष्टम्=served (an adjective of Brahm understood)

"Served by groups of sages" (**ऋषीणां संघैः समूहैर्जुष्टम् सेवितम्**) ।

MANTRA VI 22.

वेदान्ते परमं गुह्यं पुराकल्पे प्रचोदितम् । नाप्रशान्ताय दातव्यं नापुत्रायाशिष्याय वा पुनः ॥ २२ ॥

22. This knowledge, extremely confidential in the Vedânta, and taught in the previous creation, should not be imparted to one whose (heart) has not been purified, nor to one who is not a (pure-hearted) son, nor to one who is not a (pure-hearted) disciple.

NOTES.

This verse points out the extremely profound nature of the Science of Brahm and adds that only the pure have a right to be taught this knowledge. (**ब्रह्मविद्यायाः गुह्यत्वं अनधिकारिणेऽ प्रदेयत्वमित्याह**) ।

वेदान्ते—**वेदान्ताः** are the concluding portions of the Vedas, the word Vedânta is used here in the singular to denote the class of those portions in general. In this Vedânta many other subjects (as worship, meditation, &c.) in addition to the Supreme knowledge of Brahm have been taught

(वेदानाम् अवसानानि वेदान्ताः तज्जातौ वेदान्ते । जातौ एकवचनम्) ।

परम गुह्यम्—**गुह्य** = that which ought to be kept secret, confidential. This Supreme knowledge of Brahm is extremely confidential portion

even of the Vedânta, which, as pointed out above, contains other subjects also.

(उपासनादिव्यावृत्त्यर्थमाह—गुह्यम्—गोप्यम्)।

प्रचोदितम्—taught, propagated उपदिष्टम् (पुराकल्पे) (a) In the previous creation Showing that the subject is very sublime and worthy of reverence, as coming down from times without beginning

(पूर्वसृष्टौ—अनादिपरम्परायातमित्यर्थः)।

(b) In the portion of the Veda called अर्थवाद—"praise" in which the Vedânta has been eulogized as worthy of acceptance

(अर्थवादे उपादेयत्वेन उपदिष्टं स्तुतम्)।

अप्रशान्तायं—whose passions have not been subdued (or pacified); whose heart has not been purified (सकलरागादिमलरहितं चित्तं न यस्य तस्मै)।

अपुत्राय—to one who is not a (pure or worthy) son (अप्रशान्तपुत्राय)।

अशिष्याय—to one who is not a (pure or worthy) disciple (अप्रशान्तशिष्याय)।

पुनः indicates that (otherwise) the non-observance of this restriction will lead to Evil (अन्यथा प्रत्यवायापत्तिरिति पुनः शब्दार्थः)।

MANTRA VI. 23.

यस्य देवे परा भक्तिर्यथा देवे तथा गुरौ। तस्यैते कथिता ह्यर्थाः प्रकाशन्ते महात्मन प्रकाशन्ते महात्मन इति ॥ २३ ॥

इति श्वेताश्वतरोपनिषत्सु षष्ठोऽध्यायः ॥ ६ ॥

23. These subjects, as described (above) are revealed to that great soul who has devotion to God, and as much devotion to (his) preceptor as God.

NOTES.

The above verse has described purity of heart as an indispensable condition of gaining Supreme knowledge, this verse requires another condition —merely Purity is insufficient, devotion to God and equal devotion to the preceptor is equally necessary

अत्रापि देवतागुरुभक्तिमतामेव गुरुणा प्रकाशिता विद्याऽनुभवाय भवतीति प्रदर्शयति)।

तस्य—Genitive in the sense of accusative—to him, the deserving seeker and the devotee of his preceptor (तस्य योग्याधिकारिणः गुरुभक्तस्य)।

महात्मनः—(connected with तस्य) (Of great Soul or mind महानुभावस्य)।

प्रकाशन्ते—are revealed or manifested प्रतीयन्ते) (स्वानुभवाय भवन्ति)।

The repetition indicates the conclusion as well as the grandeur of and extreme reverence shown to the subject. (द्विरुक्तिरध्यायपरिसमाप्त्यर्थमादरार्थं च)।

Here ends the Sixth Chapter as well as the Śvetâśvatara Upaniṣad.

PEACE CHANT.

ॐ सहनाववतु सहनौ भुनक्तु सह वीर्यं करवावहै ॥
तेजस्विनावधीतमस्तु मा विद्विषावहै ॥
ॐ शान्तिः शान्तिः शान्तिः ॥

॥ इति कृष्णयजुर्वेदीयश्वेताश्वतरोपनिषत्संपूर्णा ॥

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